KINGDOM

JACKSON, MISS., September 11, 1930

WILL HE FIND FAITH?

Infidelity in the pulpits is a stench in the nos-

trils of all who believe in a living, personal, all-

ruling God. Recently, while the drouth was at

its worst in Kentucky and adjoining states, a

group of preachers discussed the question as to

whether it were worth while to pray for rain. A

committee was appointed to prepare "articles of

faith" or the lack of it on the question of rain.

This statement as we recall it was published in

The Western Recorder. It was about as colorless

and meaningless as it was possible to make it.

Of course, there were devout preachers in Louis-

ville whose hearts revolted at such lack of faith.

ered a bunch of cactus in the form of expressions

from many preachers (?) in the United States,

telling what they thought about God's answering

prayer for rain. An Associated Press report from

Chicago gives the result of this questionaire by

saying that a majority of those who said it "was useless to pray for rain." Mr. Fosdick in par-

ticular is quoted as saying "no imaginable con-

nection exists between a man's inward spiritual

jah prayed for rain and it came to turn the tide

between God and Baal. Mr. Fosdick discredits miracles anywhere. To him God is no bigger

than man and the God that he recognizes is un-

worthy of worship. We know of course, that there are people who object to strong language in

denouncing preachers of infidelity. There are

people who would have us say Good Lord and

good devil. But the time has come for a clear cleavage who believe in a God over all, and

those who believe that God has retired from busi-

If God cannot and does not hear prayer then

the whole Bible is a farce. If God cannot and does not do what man cannot do, then he is no

God at all. If he has nothing to do with the

weather then he has left to chance or the devil

the one thing that has most to do with the physical welfare of man and of all his creatures.

The very people who now deny that God has

anything to do with the weather because it does

not concern his spiritual state have been the foremost to tell us that the business of the churches

today is to look after man's material comfort.

That is their chief article of religion, and now

they are telling us that God has nothing to do

with the weather, or that he will not hear our prayer for rain when the earth is stricken with

The saddest evidence of apostasy today is the

infidelity, the unbelief among those who claim

positions of religious leadership. It was con-

fronting such conditions as this that brought

from the heart of Jesus the cry, "When the Son

of Man cometh will he find faith on the earth?" He said this when he was urging the people to

ness or has his hands tied with red tape.

Of course Mr. Fosdick doesn't believe that Eli-

attitude and a rain storm."

More recently the Christian (?) Century gath-

pray. He knew there were people then and would

be those in our day who would say "What profit

is there if we pray unto him? But why people of

this sort should occupy a pulpit or write for re-

ligious papers is a puzzle. If the blind lead the

-BR-

SIGNS OF THE TIMES

We are not among those who think every time

an earthquake is reported that the world is com-

ing an end. But we are among those who think

that all things are of God, and that the study of

world conditions may be a wholesome and profit-

able business. And that includes earthquakes,

drouths, tornadoes and upheavals of every sort.

political, social, industrial, economic, financial

Jesus rebuked those in his day who paid no

attention to such things. They asked for signs

from Him when they were too stupid or perverse

to pay any attention to the things that were hap-

pening all around them which were clearly provi-

dential indications of the purpose of God, and

ought to have taught them to be God-fearing and

obedient. He said these happenings were more

easily seen and interpreted than the signs of the

and didn't know it. In less than forty years it

was in eruption and wiped out the nation for centuries to come. They were walking toward a

precipice and permitted themselves to be blind-

folded as they went. At last His heart broke

with the cry, "O Jerusalem, Jerusalem! if thou hadst known in this the day, even thou, the

things which belong unto peace; but now they are

last month and not be stirred to serious inquiry as to the purpose of God? Remember that on

top of a financial confusion we had our drouth

and drop in the price of cotton; Italy had its

earthquake; Peru its revolution; Argentina the forced resignation of its president; San Domingo

its Hurricane with 1000 lives wiped out and \$2,-

000,000 in property destroyed. This year Mis-

sissippi Baptists have had more difficult problems to meet than we have seen in our genera-

tion, and the end is not yet. Is it not time for us

to take God seriously and inquire for His will?

civil war. Political storms lower in parts of Europe. The sons of earth are waking, but not

apparently to penitential tears. Not yet. All these things and others indicate that we are at

the beginning of birth pangs. What is to be

brought forth in these times of uncertainty and

confusion? We in Mississippi seem to be near

the center of disturbance. The political and ec-

clesiastical barometers indicate that we are in the area of low barometric pressure. Shall we not

turn our faces to God and inquire for His ways?

India and China are seething with revolt and

Can anyone keep in mind the happenings of the

weather about which they were so confident. They were living near the crater of a volcano

blind, both will fall into the ditch."

and ecclesiastical.

hid from thine eyes."





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Thrilling Stories of How God is Using Our Mission Hospitals of the North China Mission for the Healing of Souls and Bodies

The leading member of the Church at Heilungkiang city, the most northern provincial city of China, was converted in our mission hospital at Pingtu, Shantung Province, several years ago, When Dr. T. O. Hearn was missionary physician in charge.

This man, Mr. Ku Wen-Tan, had gone to his old home near Laichowfu to see his parents, having spent several years far up in Heilungkiang Province when the Chinese Eastern Railway was being constructed across north Manchuria. As an interpreter and accountant for the Russians he had made enough money to take some to his home near Laichowfu. But when he reached there after the long journey he had become seriously ill. Chinese doctors could do nothing for him. On learning of the Christian hospital at Pingtu he went there for treatment. No hospital had been opened at Laichowfu, for Dr. and Mrs. Gaston had not yet been sent out to that station.

Often have I heard this prominent merchant bear witness to his fellow countrymen in Manchuria of the grace of God received in that mission hospital. He tells them of how he went there determined not to become a Christian, at first refusing even to hear the gospel. But the kindness of the missionary physician and his assistants, friendliness of the hospital evangelist, cleanliness and orderliness of the institution soon opened his mind and heart to a message which found response in his heart.

Mr. Ku was thoroughly converted and went back to his friends and business associates in the for north with an experience of salvation to which he has never ceased to ear witness. He was the beginning of the work there, nad is known throughout that country as a faithful Christian man, and, therefore, a man to be trusted and

respected. The church now has a membership of two hundred, owns its own church building and promises to become a greater force for righteousness throughout the coming years.

And so the good work goes on. These hospitals do not only bring healing to many but not a few are saved, and these carry salvation on to others

Laichowfu Now Blessed with a Hospital

We saw recently in a leading college magazine an interesting write-up and beautiful pictures and photographs of the Mayfield-Tyzzer and Kathleen Mallory Hospitals at Laichowfu where the work was begun by Dr. J. M. Gaston and his noble wife. These workers and their staff remained on at their work, as did also the hospital staffs at Pingtu and Hwanghsien during these recent years of Civil war and strife, when rifle bullets flew hot and fast, breaking windows in their homes while the hospitals were full of wounded soldiers and sick, the missionaries working on faithfully.

It was a great pleasure to hear at our recent Annual Mission meeting at Chefoo reports of work in these institutions, which are bringing such blessing to many. Dr. Gaston reported that the past twelve months were not so strenuous from a political standpoint as those of the previous year, but that many soldiers were treated nevertheless, to say nothing of the usual treatments of sick from the city and surrounding country. He was glad to say that military authorities paid better this year for treatment given their wounded, but we rejoiced more that some of these soldiers witnessed to conversion. Harmony and faithfulness of workers under difficulties was encouraging.

Reporting on work of the Chinese Medical staff Dr. Gaston said, "One Chinese intern returned to the medical university after another period of work in the hospital. Four new nurses, who did exceptionally good work in the hospital and have opened places of medical and drug business since leaving the hospital, received the highest grades given in this and adjoining counties for this kind of work. A Christian student who spent his vacation conducting evangelistic services in the hospital, brought help and encouragement to all. Daily worship and teaching in the hospital was also had by the nursing and medical staff of the men's and women's hospital. As a result many men and women put their trust in Christ. A great number of Bibles and tracts went out through the hospital. It was one of our good years."

-Chas. A. Leonard.

——BR—— HISTORICALLY SPEAKING

The interest in my forthcoming book, "A Popular History of the Baptists in Mississippi' has been more general than I had ever anticipated, advance orders for the first issue coming in from many states, and inquiries from almost all sections of the state. One brother writes: "I hope you will be able to obtain all the data necessary for a true history for a true people, and true doctrine of a true Christ, the Son of a true God". Another who has reached about four score years writes: "I am confined to my bed and I am nearly blind ,and I want to have the 'History of Mississippi Baptists' read to me just as soon as I can get it. Please send me one of your first copies and I will send check for same. I am so glad that you have done this fine work, and I wish you success in all your undertakings.

These kind words, and many others, together with the splendid cooperation that has been given me on every hand in the gathering of the materials for the book, lead me feel confident that the first issue due from the press about the middle of October will be taken up in a short while after publication. So, kind reader, if you have not placed your advance order for one or more copies to be sent by mail (\$2.50, C. O. D.) as soon as published, do so right away. "Others are deing it."

Yours to serve historically,

_J. L. Boyd.

Pickens, Miss.

Housetop and Inner Chamber

Mrs. P. G. Griffin, who has been eight years at Clarke College, is now dietician at the Baptist Orphanage.

Thursday, September 11, 1930

It is said that 10,000 delegates attended the World Conference of Christian Endeavor in Berlin, Aug. 5-10.

T. O. Hearn, for fourteen years a medical missionary in China, becomes pastor at Carbon Hill, Alabama.

Dr. O. P. Gilbert, Editor of the Christian Index, of Georgia, spent his vacation in Mississippi, where his mother lives.

Brother C F. Hinds and his son, of Tunica, have both been recent patients in the Baptist Hospital in Memphis.

Pastor Norman L. Roberts has resigned his work in De Soto county and will teach in Mississippi Womans College at Hattiesburg.

Our columns are unable to hold all that is coming in now and we shall be obliged for a while at least to condense much that comes into shorter paragraphs.

Pastor S. E. Tull of Middleboro, Ky., while on his vacation paid our office a pleasant call. He came in his car by way of Hattiesbrug, where he preached at First Church Sunday.

Two articles from The Baptist Record were published in one of our exchanges recently and credited to the Florida Witness. All right, if the Witness can stand it we can.

Many people write better when they are not writing for publication. Personal letters from missionaries are often much more interesting than articles they write for the papers.

Dr. Ben Cox was given the degree of Doctor of Divinity by Union University of Jackson, Tenn., last week at the close of the summer term. Gov. Horton made the commencement address.

Sixty additions to the church at Tupelo and others to churches nearby resulted from the tabernacle meeting in which Pastor H. R. Holcomb was assisted by Dr. Frank K. Tripp of St. Joseph, Mo.

A deacon in a Baptist church who does not read the denominational paper is as ignorant of Baptist work as a grasshopper is of the aurora borealis. Brother pastor, will you tell him that we said so, for he doesn't even know that.

From Hints and Helps we learn that at Mississippi Womans College there were 1,043 awards for courses in Sunday School training. Of these 656 were Normal Course awards, 265 post graduate awards, 71 red seals, and 3 gold seals.

Pastor R. G. Joiner writes that "Dr. B. H. Lovelace has just closed a meeting with the Waynesboro Baptist Church. Eugene Ferrell had charge of the song services. Twenty-six members were added to the church, 20 by baptism and six by letter."

The Baptist of Chicago has had much to say about unemployment, as it does generally about social and economic questions. In answer to a request for specific suggestions about a remedy, the Baptist says it is the business of government to employ the unemployed; the federal government, state or local. As to the work to be done these jobs are proposed: reforestaton, flood control, road building, rehousing, irrigation and shifting the population. It is suggested that the money for these things can be secured by taxation, by sale of bonds or by currency issued. He thinks a tax on luxuries now costing \$12,000,000,000 would not be amiss.

Four young men and five young women were baptized into the fellowship of the Shelby church, a result of a meeting that pastor Pope conducted at German Lane school house, six miles from Shelby.

Howson Lee is a Chinese who graduated from Shanghai College, took the M.A. degree at Baylor, is now receiving his Ph.D. at Peabody in Nashville and returns to China to take charge of the Baptist Junior College at Kaifeng. He is a deacon in First Baptist Church of Nashville, Tenn.

Please "Digest" this: "Senator Sheppard, author of the Eighteenth Amendment, has been renominated in Texas with more votes than both his wet opponents. In the same state, Putnam, a wet candidate for Governor, promised to empty the jails of all liquor law violators. He ran tenth, with 3,000 votes out of 600,000. The Literary Digest had Texas in the wet column."

Dean Inge of St. Paul's Cathedral, London, says the American play-budget is larger than the aggregate income of all the citizens of the British Isles, estimated at twenty-one thousand million dollars. There is an old Book that says something about people being lovers of pleasure rather than lovers of God. Which way is it at your house? Which claims the greater part of your time?

Pastor R. C. Blailock, well-known in Mississippi, has just closed a great meeting in his church at Cordova, Tennessee, near Memphis. Dr. Ben Cox, of Memphis, preached and his messages fitted the needs of all clases; to the burdened, anxious, discouraged and all. He did not shun the Baptist doctrines, but proclaimed them with unflinching faithfulness, the ordinances being duly emphasized The largest congregations ever known here received abiding blessings. Fifteen were added to the church, ten of them by baptism

The right attitude for a man to hold is to be neither proud nor ashamed of his ancestry. He deserves no praise for his ancestry, and he should never be condemned for his ancestry. He did not choose his ancestors He is in no way worthy of honor because of their greatness, and surely he is in no way responsible for their lowliness. He is responsible for himself and his own achievements. He is in a special sense responsible for his children and his grandchildren. Let him look to these things Let him not seek praise because his father was a great man. Let him not be ashamed to lift his head because his father was a humble man.—Watchman Examiner.

The Editor has just been reading a new book on Ethics, with the title "The Meaning of the Moral Life," by Dr. W. N. Nevius, of Wilson College, Pennsylvania, published by Noble and Noble, of New York. It is the fruit of long study and personal experience in the teaching of this subject to young people. The author has read widely not only in the immediate field of Ethics, but in related fields. He clearly defines the relationship of Ethics to other kindred science es and shows that it holds an important place among them. The subject is treated theoretically and historically. The historical treatment brings the reader into contact with the great minds and the outstanding treaties of all the past. This will include the Greek philosophers, Neoplatonists and the medieval and modern students of and writers on ethics. To those who specialize in this line the book will be interesting. To all it will be profitable and those who teach this subject will need what this book brings There are differences of opinion about some ideas of the author, but that is to be expected. The price of the book is \$2.25.

Pastor O. P. Estes, of Bogalusa, suppled First Church of Hattiesburg for a month this summer.

The American Tract Society, 7 West 45th Street, New York, firmly believes that every honest minister and layman is praying, "Lord, I believe; help thou mine unbelief." To help answer this prayer, the Society has selected twenty-five publications for a shelf of Belief-Building Books and is prepared to furnish the full number for less than half of the list price.

The set includes such tested volumes as Stalker on "The Atonement," Nelson's "Cause and Cure of Infidelity," Philip Schaff's "The Person of Christ," Beardsley's "The Miracles of Jesus," and such later books as Ramsay's "The Virgin Birth," and William Phillips Hall's proof of the Deity of Christ through the study of "The Name of God According to the Scriptures."

The complete list of these books with price will be sent on application.

WHAT PER CENT?

Most of our people who have gvien serious consideration to religious papers agree with us on the results that might be obtained if the people will read them. An investigation by these pastors who have had the paper in their budget, going into the homes of their membership weekly for several years shows that a very large majority do read the paper. It is not read one hundred per cent. Neither is anything else done one hundred per cent. In fact the entire membership does not hear the pastor when he preaches. The entire membership does not study the Sunday School lesson. But we could not do without the pastor nor would we think of doing without Sunday School literature. The trouble with those who make such statements is that they are impatient. They expect that immediately all should become readers. The same thing is true with reference to prohibition. Because the law against the manufacture and sale of liquor has not proven one hundred per cent effective in ten years they accept the propaganda of the wets that prohibition is a failure, when everyone who is old enough to knows that conditions are five hundred per cent better today than in preprohibition times. Because the paper is not read one hundred per cent or because a few throw the paper away at the postoffice they feel that it is a waste of money. They do not apply this same argument to the Sunday School literature and yet you only have to go into the church or Sunday School rooms at the close of any Sunday School service to find literature of all kinds scattered about and wasted. The same argument would apply to the pastor. His salary is based upon the size of the membership of the church and yet but few pastors ever get more than fifty per cent of their membership out to hear him preach. Reasoning from the same hypothesis that we do with reference to the denominational paper, the church is wasting a great deal of money in paying the pastor to preach to a congregation, not more than half of whom he reaches. The facts are our people will never become readers unless they have the paper in their homes. They would never become listeners to the messages of the pastor unless we had a pastor to preach the message.

—W. A. Frost, B. M. of Western Recorder.

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opporutnity for five or ten weeks of tithe education without expense or special distribution Twenty subjects to choose from. Send for free samples and price list.

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Editorials

BEWARE OF THE LEAVEN OF THE PHARISEES

We spend a good deal of our time abusing the Pharisees and they probably deserve most of the hard things that are said about them. But while we are raising a hullaballoo at the front door about the Pharisees, the spirit of Pharisaism is slipping in at the back door. We do not get rid of a fault in ourselves by condemning it in others. And we do not always prevent its encroachments by denunciation.

The leaven of the Pharisees which Jesus warned against is hypocrisy. He said (Lk. 12:1), "Beware of the leaven of the Pharisees, which is hypocrisy." It is well to get clearly in mind what was the matter with the Pharisees, what made a group or party of people who were conspicuously religious and excessively punctilious, to become a hissing and a by-word. Don't think that they got this way all at once. It crept upon them. They were not always conscious of it, perhaps never were so. But the thing grew on them, or in them, till their souls were encrusted and made impervious to the appeals of truth.

Hypocrisy is the shadow and counterfeit of religion. Whereever there is true religion there is apt to be hypocrisy close about. You never heard of a false religion having a counterfeit. It is not worth counterfeiting. The value of true religion is easily seen and is generally truly appreciated. Even bad people can see this, and they begin to imitate its exterior and copy its forms. More harm is done to true religion by pretenders and those who deceive and are being deceived, than by all the outspoken opposition to religion. The critics of religion would have nothing to which they could appeal, nothing of which they could complain, but for the hypocrisy of those who claim to represent religion.

Again let us remember that we do not save ourselves from hypocrisy by denouncing hypocrites. Jesus clearly means that there is a very real danger to us, to the very desciples of Jesus. He says, "Beware!" That is a danger signal. It means that we are not immune to it, that we are actually in peril of it. It is a red light suddenly swung before us. Hypocrisy is just as possible to you and me as ever it was to a Pharisee.

Its insidiousness is shown by his using the figure of leaven. You cannot always see its approach. It comes in at an unguarded door. It creeps upon us like the darkness of evening. Whenever you pretend to what you art not, whenever you claim more in your religious life than your experience justifies, whenever you accept a higher estimate of your attainment or virtues than you actually have; whenever you appropriate to yourself credit which belongs only to God, or to someone else; whenever self-complacency settles on your soul; whenever you fail to be conscious of your own sinfulness, weakness and dependence, then the chill of spiritual death is settling on you.

There is always this danger to religious leaders. They know they must be at their best. They are conscious that the people expect much of them. They do not wish to disappoint the expectations of the people. They have the interests of religion dependent not only on them, but on the people's estimate of them Then comes the danger of pretending to more than we possess, of hiding our weakness in display of piety, devotion, or claims to superior righteousness. Lookout, the Pharisee is just ahead. It were better to humbly acknowledge our sins, and our frailty, our lack of attaining the objective of our faith One cannot keep up a stage play always. It is better that people shall be disappointed in us at the beginning than disillusioned at the end. Beware of the leaven of the Pharisees, which is Hypocrisy.

FUTILITY OF PHARISAIM

Jesus said, when he was cautioning the disciples about the danger of hypocrisy, that the effort to deceive others about one's religious attainment is sure to come to nought, to result in failure and confusion. This playing a part in religion is sure to come to an end, an inglorious end. These are His words: "But there is nothing covered that shall not be revealed; and hid that shall not be known. Wherefore whatsoever ye have said in darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers, shall be proclaimed upon the housetops." Here the appeal is made to self interest, Hypocrisy is short lived. The real man will be revealed in the end. Why attempt to profess more than we possess? Why strut our religion when the discerning eye of man will soon detect the pretension. Yea, the judgment of God will reveal all the truth and the facts. Better get down to reality, which always means humility on our part.

And then Jesus shows the origin of hypocrisy. It is in a base and cowardly fear of man; or in an inordinate desire to please men. This he teaches when he says, "And I say unto you my friends, 'Be not afraid of them that kill the body and after that have no more that they can do'." The fear of the adverse judgment of men will prevent any man's walking uprightly before God. Whenever a driver of an automobile turns aside his eyes to see what is on the side of the road he is apt to go into a ditch or a telephone pole. You can't attend to the voice of your friend at your side, nor read your Bible with any satisfaction if you undertake to listen to Amos 'n Andy at the same time.

Hypocrisy is born of putting the opinions of men ahead of the judgment of God. Jesus said, "How can ye believe; who receive glory one of another and the glory which cometh from the only God ye seek not?"

And here is also indicated the cure for hypocrisy: It is in the sole concern to do the will of God and please Him. Or as Jesus says in the twelfth chapter of Luke, under discussion, "But I will warn you whom ye shall fear: Fear Him who after he hath killed hath power to cast into hell." In other words, it pays only to give attention to God If we will keep this in mind it will save us from hypocrisy.

Jesus then gives the assurance that God is not only able to recard and punish, but that he genuinely cares for us. His interest in us is deep and constant nad unfailing. We can afford to look only to pleasing Him. See how he takes care of the comparatively worthless sparrows. He is concerned for our welfare to the minutest detail. The very hairs of our heads are numbered. He will see us through the worst difficulties. If faithfulness to Him brings persecutions, he will see us through. We do not have to trouble to defend ourselves. "The Holy Spirit shall teach you in that very hour what ye ought to say."

WHO RECIEVES THE SPIRIT

In view of some things which have been said recently in these columns about the work of the Holy Spirit, it seems well to add this word about who receives the Spirit of God. This is a matter of vital concern to every Christian and to every interest of the kingdom of God, for we cannot too thoroughly learn the lesson and take it too seriously to heart, that "It is not by might nor by power, but by my Spirit, saith the Lord of Hosts." If we fail to receive the Spirit then all that is said and taught about the Spirit's work goes for naught. And all that Jesus did to make possible the work of the Spirit in us is in vain.

What are the conditions to be fulfilled making actual in us the working of the Spirit of God? The first thing for us to learn is that the Spirit of God has a will of His own. He comes to or upon people of his own volition. Jesus said, "The wind bloweth where it listeth." So is everyone that is born of the Spirit. The Spirit of God is not like plastic material to be bent or directed according to our will. He is a person, He is God

who worketh all things after the counsel of His own will.

And this is the first lesson for us to learn. The time of His coming and the manner of his coming upon the disciples at Jerusalem was not of their determining. They were to wait for the promise of the Father. We are not simply to be conscious of our utter dependence on Him, but of the necessity of awaiting his will. He is not our servant. We are His. He decides the way in which he will manifest himself, the time of his coming and the form of activity in us which He will produce. It is not ours to decide what form this manifestation shall take, nor what effect his presence shall have. Electricity may heat your stove, cool your room, light your house, ring your door bell or run your sewing machine. And the Holy Spirit has many forms of ministry. It is not ours to decide what that shall be. "Now there are diversities of gifts but the same Spirit."

The second condition we would suggest is a sincere consciousness of need. Some of us have to learn all over again how utterly strengthless we are without the Spirit of God. It is ours to learn that we are afraid or unable to open our mouths in testimony to Jesus, until and unless the Spirit of God possesses us. And we ought to know from too frequent demonstrations how futile is our testimony except it be empowered by the Spirit of God. But it is not merely that our ministry to others, public or private, is worthless without the Spirit, but we are to be deeply conscious how vain is our effort to live a life of righteousness, of holiness, of victory over sin and the world except by the Spirit of God. Even this truth can be acknowledged with the lips without being felt deep in the heart. When David with a broken heart acknowledged his sin to God, he was not satisfied with forgiveness and cleansing, he prayed, Cast me not away from thy presence and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation and uphold me with thy free Spirit." If the sense of need is genuine and deep this condition of his coming

Close akin to this is the sincere desire for the Spirit. The real desire for his coming must follow upon the sense of need. "Blessed are they that hunger and thirst after righteousness for they shall be filled." "Then shall ye know if ye follow on to know the Lord." "And ye shall seek me and find me when ye shall search for me with all your heart." "When thou saidst seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." When it becomes the supreme desire of our souls to be possessed of the Spirit of God, the blessing of God does not tarry.

There is a condition of receiving the Spirit of God which Jesus himself declares when he says, "God is more willing to give his Spirit to them that ask him than earthly parents are to give good gifts to their children. However deep the sense of need, however strong the desire for the Spirit of God, there remains the condition of asking. This draws all our need and desire to expression. This brings us into direct and personal contact with God, our Father. This makes the whole transaction personal between us and him. This saves us from the false mysticism of the theosophist or the Hindu. We are dealing with a personal God, approaching him, conscious of him, receiving from him, abiding in him. This is like turning on the switch, making the connection when other conditions are fulfilled. We are not seeking Nirvana, not absorption of ourselves in the infinite, we are seeking the fulfilling of our own personality by being filled unto all the fulness of God.

Last in this list of conditions, though it might have been put first, and all the way through, is the willingness to be used of God in the way of hs own will and appointment. The service of God is our business. Only in this business can there be any expectation of the fulness of the Spirit of God. Jesus said, The Father hath not left me alone because I do always that which is pleasing in his sight. Again it is said "The Holy

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THOUGHTS ON WORSHIP

Wonder in Worship

How striking the words "lost in wonder, love and praise." They are found in one of our hymns and give a picture of a soul absorbed in adoring worship.

When we enter the sanctuary for worship let us bring with us the sense of wonder. No hardboiled, callous saint can mount the heights of fervent worship. He may mumble the prayers, sing loudly the hymns, give largely to the offering and listen keenly to the Scripture-reading and the sermon, but without a sense of wonder he can not strike the high notes of communion

with God.

What is wonder? Not mere curiosity. Not a roving of the mind. In wonder the soul falls prostrate before some work or attribute of God, for it realizes how little it knows about that fact or attribute, compared with what God knows. Before a flower the reverent student—"struck dumb with astonishment"—is appalled by thoughts of what infinite wisdom and power lie back of that flower. In the flower before him he sees so little compared with what he would see if God should pull aside the curtain.

Moses was lost in wonder as he took off his shoes and beheld the burning bush.

But in the house of God in a service of worship the sense of wonder is peculiarly appropriate. When the soul seeks to contemplate God and enter into communion with Him. Ah, then he is treading the inner courts of the Infinite. Then he is approaching the Father—a Spirit. How little he knows about all the glories lying beyond his vision. Well may he approach God, lost in wonder, love and praise.

Piteously Repressed

I read the statement that people today are "piteously repressed." The writer was speaking of the congregations in their church services. He said that many desire to pray but seemed unable.

Was he correct in his declaration? I believe that he was. I have received testimony from others to that same effect. In our church services there are hearts that are locked. There are burdens that seem unable to be rolled away. There are sins that need to be confessed. There are surrenders that ought to be made. Yes, there are indeed "the restless beat of human hearts and surge of human hopes."

Shall the pastor ignore this fact in the congregation before him and go ahead with the usual routine of the other preliminaries? Shall he preach to a congregation, many of whom are sitting behind bolted doors? If he would deliver a message to hearts that are eager and responsible, then let him get those hearts open before he starts. Let him pause! Let him bring that congregation to a realization of the One who is there in their midst to receive their heart worship. Oh, let him by heavenly strategy woo and win those hearts into an unbolting of the doors right there at that moment. Let him. amid the hush and reverential quiet and the consciousness of the Divine Presence, bring those hearts into a close communion with the Master in the confession of sin, in a listening to the "still, small voice", in grateful thanksgiving, in fervent adoration, in earnest petition. If he can only bring about the connection there between the human hearts and the great Comforter and Strengthener, he will have made the best preparation for his sermon. What a triumph when he has gotten the hearts of the congregation opened to God and has set the streams of heart-worship flowing!

The Quiet Season in Worship Services

Do we sufficiently appreciate the value of silence in our public services of worship? If, in worship, the soul is in communion with God it must not be disturbed by distracting noises. In some public services it is well-nigh impossible to become absorved in heart-communion. Congregations generally need the reminder "Be still and know that I am God." Not that God is pleased with dolefulness and the absence of joy. Not that He is averse to our outbursts of praise,

but the consciousness of the Divine Presence surely ought to awe us into quiet. We need also the reminder "The Lord is in His holy temple, let all the earth keep silence before him."

We need to be quiet, if we are to hear God as He speaks to us. How can He address us in the still, small voice if there is a bustle and confusion raging around us? Shall the congregation assemble amid chatting and laughter? How destructive of worship is such an environment! If we could only build our services around the fact of the Divine Presence all would be well. Imagine the Master seated in the front at the beginning of a service. The very sight of Him would instantly put a sacred spell of reverential quiet upon the audience. If the preacher desires that his audience shall react to his leadership in confession, or repentance, or thanksgiving, or praise, or petition, there in the audience before him, he must give them a quiet opportunity for doing so. -BR-

Rev. R. L. Ray closed a revival at Tiplersville. There were thirty-one to unite with the church, thirty for baptism.

Mrs. B. A. McCullough, Supt., writes: The Rankin County Associational W. M. U. will meet with Rock Bluff, Sept. 18, at 10:30. All the churches are invited to be represented. Let us pray for a great day.

Our goal is to increase the circulation of The Baptist Record in homes and churches that have never belonged to our band of weekly readers. Individuals and churches who read Baptist literature and keep posted along all lines of the work are the ones who respond and make willing workers in the Master's Kingdom.

Brother L. T. Grantham, of Burnsville, baptized 77 in two meetings held in Neshoba county, and received 38 by letter. He is one of our State missionaries. He has three meetings yet to report, at Stallo, Longino and Burnside. He finds difficulties aplenty, but grace sufficient.

If our Pastors, Sunday School Superintendents, W. M. U. and B. Y. P. U. leaders will stress the need of taking and reading The Baptist Record, we will be able to increase the circulation of the paper several hundred during the months of September and October. May we count on your help?

Have just finished a nine weeks campaign in meetings, doing the preaching in eight meetings. Assisted J. E. Bryant, West Lake, La.; L. L. Abrams, Angel Grove, Ala.; D. M. Gardner, Wellington, Ala.; W. C. Bryant, at Wall Field, Locust Hill, and Buchanan, Miss.; E. L. Wages, Oak Grove, Miss. The Mississippi meetings were near my old Mississippi home. The Lord greatly blessed the preaching of His Word in all these meetings. One hundred and forty-eight members were received, nearly all by experience. At Cherokee, where I am pastor, we are receiving members almost every Sunday.—T. A. J. Beasley.

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SUNDAY SCHOOL ATTENDANCE SEPT	Γ. 7
Oxford Church	238
Gulfport, First Church	
Offering \$91.56	
Meridian, First Church	730
Offering \$52.08	
Jackson, First Church	535
Jackson, Calvary Church	746
Jackson, Griffith Memorial	
Jackson, Davis Memorial	322
Jackson, Parkway Church	175
Eastside, Rankin Co.	23
Hattiesburg, Fifth Ave	268
Offering \$126.06	
Brookhaven Church	585
B. Y. P. U. 137	
Silver Springs	145

The Sunday School attendance Sunday, Aug. 31, 1930, at Meridian First Church, was 568 instead of 472.

Correction

YOUR MODERATION

Spirit is given to all them that obey Him."

When we come to the place where we are willing

for God to have his way in us and to do His work

through us, He will not fail to manifest his pres-

ence with the demonstration of the Spirit and in

Whenever the translators have trouble with a word it becomes interesting. And here is one of them. King James version renders Philippians 4:5, Let your moderation be known to all men. The American Revised version says, Let your forbearance be known to all men. And at the margin, which is usually to be preferred, the reading is, Let your gentleness be known to all men. And there are others.

There are words in the original text of the New Testament for which there is no exact equivalent, and the explanation of them would make an interesting and helpful sermon. They are like a diamond with many facettes and every turn of them shows a new light or color or beauty.

Moderation implies habitual self-control. Forbearance implies patience under provocation in dealing with a difficult situation or a disagreeable person. Gentleness is an innate quality of soul which shows in conduct and shines out in the face. They are all close akin and are all a part of the meaning of the word we are now considering. But all of them together do not fully interpret the word which Paul uses here, nor perfectly reveal the quality of soul which he commends.

A similar word is used by Paul in writing to the Corinthians when he says, "I beseech you by the meekness and GENTLENESS of Christ". - Paul had been using in that second epistle to the Corinthians some vigorous and strong language. Language and a manner which he did not like to use. He would rather speak as a nursing mother to the babe in her arms. The look, the tone of love, of tenderness, of compassion, that reveals the infinite and transparent depths of the soul. He would turn away from storm swept surface of the Sea of Galilee where the waves growl and the white caps show their teeth, to the placid depths of a place like Lake Tahoe, where hundreds of feet below the fish are seen playing securely.

It is a character, a mind like this he commends, a soul at peace with God, undisturbed by self-seeking or by conflict with others, a soul that reflects the light of God's love and radiates peace and good will, a transparent spirit in which no shadow of self obscures its depths.

This word indicates beauty of soul which shines through the face, finds expression in gentle voice and speech in contrast to the raucous tone, is revealed in delicacy of touch, quiets the nerves of others and draws out the best in us all. It is the spiritual beauty that is seen in the madonnas of the greatest artists and in the best pictures of Jesus.

It commands respect and admiration. It rebukes anger or rowdyism; it inspires imitation of its beauty. Paul puts it here in Philippians between "Rejoice in the Lord," and "In nothing be anxious." It is born of spiritual joy and it is undisturbed in the presence of trouble. It isnot of earthly origin, but of heavenly birth. It is the reflection of heaven in the soul and in the face. It can sing

"Though hell against my soul engage And fiery darts be hurled Yet I can smile at Satan's rage And face a frowning world".

Paul says "Let your gentleness be known to all men." No conditions ought to destroy its equanimity. No conditions are too hard; no men too provoking. This is possible for he says, "The Lord is at hand." David says, "Because he is at my right hand I shall not be moved. The Lord is the strength of my life".

We appreciate the help and co-operation of our friends who are sending us subscriptions from time to time. Just a little help from each one will place The Baptist Record in many homes where the denominational paper is not now read.

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LETTER FROM MISS JUANITA BYRD

Dearest Family:

We have been to the Sunday service, which was held at 5 P.M. One of the preachers spoke of fresh anointing from God—renewal of power, consecration, etc. Tonight we will have a song service at 8 o'clock on one of the large porches.

I guess you will read something about the Changsha situation. The civil war between the North and South is terrible enough, and communism is getting worse and worse. The Changsha incident was the worst communistic outburst we've had from them. They are systematically looting and burning there. Nearly all the foreign property has been burned—with a great loss to the mission work. The report is that all but one man is out of Changsha. That is one of the places where a gunboat is kept and they were put on it. Those Reds are planning to go through that whole section doing the same thing. Some of the missionaries who will have to come through Changsha are in a rather bad position. The situation there seems worse than in '27. War in China is such a different thing to what you are familiar with about war. The men and boys do not volunteer to fight. Only some of the thousands that have nothing else to make a living by, are hired as soldiers. They had just as soon fight on one side as the other, and there is constant buying and selling. They do not fight for a cause nor have the spirit of patriotism. Then the soldiers who are turned loose, and are starving become bandits. Among the high officials there is constant buying-bribing.

In literature when we have some poem or address praising the soldier, the beautiful tributes to the soldier boys, it is utterly foreign to them. They can't know what it means. They can't understand that the very flower of our countries are killed in war, for to them soldier is synonymous with a person who makes as good ammunition as he would anything else. Of course they do get the idea that there's a difference somewhere.

But even these soldiers are human, and it is terrible to think how they go on, seemingly with no end in view. About 50,000 of them have been brought through here during the last few days, to be taken up farther. They come from Hunan and are rice eaters. In this province they eat bread. Lots of them will probably die from lack of food. You know the poorest poor just have rice and nothing else, and it's hard for them to learn to eat bread. With civil war, famine and communism, things look bad. It seems now that the Red uprisings are probably the worst. Many people are in danger and are suffering the loss of all they have. But there is no reason for you to worry about me. I rarely ever mention these troubles, because I am afraid that you will think I am in danger; but I do feel a sympathy for the people who are not in such a fortunate place as we are, and even though we are so safe, I do recognize that in China there are many who are suffering. In Shanghai there are plenty of communist, and communistic demonstrations are given frequently on the streets-throwing out pamphlets, etc., but the large foreign concession with British officers is well controlled, and in case of trouble foreigners can get out.

In Peiping I'll be near Tiensin. I'll go by water to Tientsin and from there by rail. Everything is all right in that section now.

I had newspaper clippings which I meant to send about mission schools, but left them in Shanghai. The Chinese stations representing all denominations in China sent a petition to the government asking that restrictions on Christian schools be removed or lightened. The answer was a flat refusal. Evangelistic work in so many places is closed or only partially going on because of war and bandits, so that, even though we have interference, the school work—at least in our place—is comparatively more certain. What becomes of each school depends largely on the local board of education, and lots of times the boards are composed of men who know ab-

solutely nothing about education—simply political conditions put them there.

I left home one year ago yesterday. I thought of writing on that day. Father read Phil. 4:19, "But my God shall supply your every need according to His riches in Christ Jesus". And how bountifully He has supplied my every material need! If I have not received-and I fear I have not-as abundant a supply of spiritual blessing I'm sure that it is because I was not as willing to accept it. Coming to live in the Orient one sees so much to raise questions in one's philosophy of life, the justice of so many things is not able to be discerned by us; and yet it is in comparison with these ideals that those things are shocking, and I am sure that Christianity is the solution of the problems. Mr. Lu said the Sunday before he left for America, that if he were not a Christian he would be ready to lay the whole thing down, but that he believed God had a purpose, which He was working out in nations as well as in individuals. Since he believes that God has a purpose for China and in his Providence will overrule the present chaos, he feels that it is only for him to do his part, but if he did not have that faith he said he would quit. I do not see how the Chinese who are not Christians do have courage to go on.

Mr. Lu also said that he did hope the missionaries would stick to the mission schools. He says that for 10 years or even 15 years mission work in the schools may be restricted and handicapped, but that if they just walk out of the schools perhaps practically all that has been done through the years will be lost. He said that that many years in an individual life might seem a long time to go on without accomplishing what we wanted to do, but that in the history of missions that was not long. He does not feel that Chinese Christians are yet ready to stand alone. The year, taken as a whole, has been very short, and I am glad for this year of life. I appreciate my home and what father, mother, sisters and brothers mean more than before, and as I think of my home, my only regret is that I did not then realize many things as I do now, and did not contribute more to it. I appreciate all friends more, and the U.S.A. means far more to me. I think my vision is broader and my sympathies more international. Certainly along with home is appreciation of home church life, for church life out here is so different.

Perhaps this will sound ridiculous as a climax—but you know my thoughts usually go from the sublime to the ridiculous or vice versa. But when I get back I'm going to drink all the water I can, which has not been boiled, eat fruit which has not been scalded, get on a highway in an automobile and ride—until I've had a sufficiency, and buy food in any eating place without wondering what dreadful bug I may get. Those things cause us no great inconvenience, for some one else does the work, but it will be so awful nice to be careless again.

And I'm sure that in America I'll miss some of the good things of China.

A year ago you did not picture me at this grand seashore, having a big vacation but I've alwas been the lucky one, and here I am loving you every one.

—Juanita.

Dr. Carter Helm Jones has resigned the pastorate of St Charles Ave. Church in New Orleans, effective Oct. 1st.

For a long time there has been only one white Baptist Church in Adams county, the one in Natchez. Recently brother Eugene I. Farr went as a missionary of the Convention Board to Stanton, near Natchez, and with the assistance of brother Hill as singer, began a meeting in the dining room of the hotel. The congregations grew from 50 to 147. A church was organized with twenty members. There were 28 professions of faith, 26 of whom will be baptized Sunday, Sept. 14. Pastors Greene, of Meadville, and Farr, of Roxie, have agreed to look after the cause here till the church gets well started.

STUDIES IN DANIEL
By L. D. Posey, Itta Bena, Miss.

CHAPTER ONE Introduction

The Books of Daniel and Revelation are the two books of the Bible by which, when properly interpreted and correctly understood, we may know approximately the time of the return of Jesus in person to the world. They are also the books that tell exactly the world conditions that will obtain immediately preceding his return. The book of Revelation tells exactly the final overthrow and eternal destiny of the Devil For that reason he so thoroughly hates that book that he has concentrated his efforts against it to the extent that he has led many otherwise able and consecrated Bible students to turn from the study of it with a feeling that it is nothing short of an insoluble puzzle So much of the book of Daniel has been so minutely fulfilled that there can be no question as to its verbal inspiration. For that reason the critics under the influence of the Devil join with him in pronouncing their anathemas on those two books of God's Holy Revelation to man as they do not on many of the other books of the Bible. In these studies by the help of the Great Author . of these books I hope to make plain some of their simple but great teachings.

Prophecy is history written before the events occur; hence, proves the inspiration of those who wrote it. The book of Daniel is a conspicuous example of one inspired of God to write, what was then future events, many of which have already been fulfilled, while some are now being fulfilled, and still others wait their time for fulfillment.

The book of Daniel covers a period of about seventy years of Jewish history beginning about 604 B.C., and generally known as the Babylonian Captivity.

The Babylonian Captivity was effected during the reign of Nebuchadnezzar the ruler of the first of the four successive Gentile world empires, and symbolized by the head of gold upon the image of the man as seen by Nebuchadnezzar in a vision granted him later in life, and which we will study in due course of these lessons.

The deportation of the Jews into Babylonia was in three successive raids by Nebuchadnezzar's army. The first about 604 B. C., the second about 597 B. C., and the last about 586 B. C. These dates are only approximate, and may be as much as two or three years from the absolutely correct ones. At this distance with the confusion that has intervened, it is not wise to be dogmatic about nonessential dates. With us it should not be a question of dates but one of moral and spiritual lessons to be learned, and divine truths revealed. And, may I state frankly, that is the purpose of these studies, and unless that is attained it will be only so much of "love's labor lost."

I. The Cause of the Babylonian Captivity

The cause of the Babylonian captivity may be stated in one word, and that a very little one; but our present day familiarity with that word has shorn it of its horror and adorned it with beautiful effeminacy that attracts an unregenerate pleasure-loving age as do the bright rays of a candle the scorched moth at its pedestal. As soon as the moth regains its strength sufficiently it flies back into the source of its destruction. So today:

"Sin is a monster of such hideous mien, To be hated is but to be seen.

But seen too oft, familiar with its face,
We first endure, then pity and then embrace."
course. Sin first blinds then binds. Sin blinded
course. Sin first blinds then inds. Sin blinded
the Jews and kept them from seeing that God
meant what he said when he commanded the
extermination of the Canaanites from the land;
when he forbade marriage with the heathen about
them; when he required the observance of all
his sabbaths, and commanded that all the tithes
and offerings be brought into his storehouse.
Having been blinded by sin, they were bound by

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the same monster and led into captivity.

Today the tobacco, whiskey and narcotic habits first blind their victims and then bind as with iron bands and hold in helpless bondage. When will our people profit by the sad experience of others?

II. Children Suffer Because Their Parents Sin The book of Daniel deals largely with four Jews who were carried into captivity when mere lads. These boys were not carried into bondage because of their sins, but because of the sins of other people. In this particular instance, the inference is that their bondage came not because of the direct sins of their parents, but because of the sins of the people of the race to which they belonged, but the principle is the same, and is manifest everywhere today. Whiskey-drinking, tobacco-using, picture-show going, licentious living parents are binding their children with fetters a hundred times more terrible than were the bands that held these Jewish lads. The blind boy in Jackson, Miss., at the end of the lecture to men only, told the speaker he had known since he was thirteen years old why he was blind. He learned it by listening to his mother and father when in a fuss. That boy told the doctor that he hated his father worse than he did the devil.

Can you imagine anything more horrible than for children to have their whole lives blighted by the sins of their parents? May God pity such children.

III. The Importance of Good Ancestry

From verses three and four we learn that these boys belonged to good families. From this we get the lesson of the importance of good ancestry.

Some women exercise better judgment in selecting eggs from which to hatch chickens when entering poultry business, than they do in the selection of a husband. They want chickens with a good pedigree, but they seem to care nothing about the pedigree of a prospective husband. Bird-dog fanciers are equally wise in the selection of a pup. But how many require a good pedigree of the woman selected to be the mother of their children?

But since we cannot change the blood of our ancestors, the vital question is: What kind of ancestors are we making for our children? When someone looks up the pedigree of our posterity what will they find in us that will help or hinder? What about the child that has a bootlegging, gambling, licentious grand-father or grand-mother? God have mercy on us!!!

IV. The Importance of Correct Teaching in

These Jewish lads belonged to a race that had been blinded by sin, then bound by the same power and led into captivity; but their parents had been wise and devout enough to teach to them in childhood the great truths of Judaism. Thus armed they were prepared to successfully resist all things contrary to the righteousness of Jehovah. The king's meat and drink had no allurements for them, because they knew these things were in part mixed with idol worship. What strength of character was required to resist a monarch and refuse the delectable dishes from his table and the cups from his side-board!!!

What about the boys and girls now going into schools presided over by men and women shot through with skepticism, infidelity and hatred of the Bible Are these young people so thoroughly grounded in the "faith of the fathers" as to be able to come out of school untainted with modernism? The less Christianity there is in our neighbor's home, the more there should be in ours The less training our neighbor's children have the more essential it is that we give ours all they need How does that compare with present conditions? Echo answers, HOW?

V. The Value of a Good Purpose.

After all, in a way, as someone has said, "We are the architects of our own fortunes." Blood and environment have a tremendous power over us; but by the grace of God we can rise despite the handicaps of both

Continued on page 8

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget "Every member of every church contributing every week to every cause, in proportion to his ability." . .

How the Plan of Using the Sunday School three is desirable not merely for the protection of Organization May Be Scripturally Used in Helping the Churches Finance the Work of the Kingdom

THE BAPTIST RECORD

(Continued from last week)

(4) In The Evening Preaching Service.

The pastor should ask all who have signed a pledge card to lift their hands. If any of the members should fail to lift their hands, the ushers should give them a card, and the pastor should, after mentioning the fact that all the others had signed cards, urge them to do like-

(5) From Sunday Night To Wednesday Night. The finance committee should meet Sunday afternoon and compare the cards signed with the church roll, and make a list of the members who have not signed cards. The committee should meet again after the evening service and compare the cards signed during the B. Y. P. U. and evening preaching service with the list of members who had not signed before the afternoon meeting. The committee should then arrange for someone to see personally before Wednesday night everyone who failed to sign voluntarily. The committee should have before this time selected the canvassers to do this personal, followup work.

On the following Sunday morning, during the regular preaching service, the budget committee should report to the church the number of members enrolled, the number who signed cards and the total amount pledged.

4. Give Every Member Of The Church A Package Of Church Collection Envelopes.

Insist upon each member placing his offering each Sunday in a church collection envelope so the treasurer will be able to give him credit in the church treasurer's book for what he gives. If the people expect the treasurer to keep accurate records and make proper reports to the church, they should be willing to cooperate with him at least to the extent of placing their offerings in an envelope and writing their names thereon.

5 Each Member Should Make an Offering Each

"According to our proposal, all offerings anywhere received are to be church offerings and are to go into the church treasury. The Sunday School, therefore, will no longer have a separate treasury. The Lord's people will bring the Lord's money to the Lord's house on the Lord's day for all the Lord's work. What then shall be done about the traditional offering in the Sunday School? Surely no one would seriously suggest that we dispense with this offering. Churches which use the system proposed have met this problem in three ways.

"(1) Some have continued the Sunday School offering as hitherto, counting the receipts as loose offerings just as they do loose money coming in the plates. The manifest objection to this is that all church members who attend Sunday School are asked to give two offerings into the church treasury instead of one each Sunday.

"(2) Some churches ask the members to make their offering in the first service they attend each Sunday. If this is the Sunday School the offering is made in the Sunday School. This is the arrangement generally followed by churches which use this general plan.

"(3) Yet other churches have the usual Sunday School offering for visitors and all who know that they cannot attend the worship service. All attending the worship service are, of course, expected to make their offerings in that service.

"Count and record the offerings. "(1) At last three persons should be present: the budget secretary, the financial secretary, and the treasurer. The presence of these

those who handle church money, but also because such number reduces the burden and makes for quick work.

"(2) Collection plates are emptied on a table; loose collection is counted and properly recorded.

"(3) The envelopes are then opened. If an envelope is found which does not have the amount within that is listed on the back, attention is called to it and the proper correction is made on the envelope in red ink or pencil.

"(4) The money taken from the envelopes is then counted and the amounts as checked on the envelopes are totaled If the two agree no mistake has been made. All money goes to the treasurer. The empty envelopes are taken by the financial secretary and from these he gives each person credit as per provision in the Improved Record System offered by the Sunday School Board. The envelopes are kept by The financial secretary for reference.

"(5) A sheet showing the receipts of the day should be filled out by the financial secretary. This will include (1) envelopes, (2) plate collections, and (3) miscellaneous or special offerings. See sheet headed Monthly Balance and Report in Improved Record System.

"Additional Offerings.

"Thus far we have taken account only of the weekly contributions, which presumably have been pledged in advance. Besides these regular weekly offerings, the churches ought to ask additional offerings. Few people will pledge at the beginning of the year all that they ought to give. Opportunity should be afforded for such additional offerings as the ability and gratitude of the people may prompt them to make.

"(1) Some additional offerings which the church may ask:

"A. A Christmas Offering.

"It is proper that when we are devising gifts for friends and loved ones, we should make a special offering to our Lord and His church. "B. An Offering in the Spring.

An Offering in the Fall.

"These three offerings fall in line with the established custom of the Sunday School and of the W. M. U. They should be asked not only of members of these organizations, but of the entire church membership. These special occasions have become established in the lives of most of our churches, and they should be given dignity and standing. They are of immense educational value; they help to humanize the budget; and they are sources of considerable income.

"D. Some churches ask for separate, additional offerings above the weekly budget to meet the expenses of special revival meetings."-(A guide in Church Finance, p 15-17).

> (To be continued) ____BR_

Rev. J. P. White, of Sumner, is reported as a patient in the Baptist Hospital in Memphis. -BR-

Prof. C. D. Smith, an alumnus of Mississippi College, who has taught eleven years in Louisiana College, comes back to Mississippi and will be head of the Mathematics Department in A. M. College.

-BR-Missionary J. G. Chastain, of Leland, Miss., is this week preaching for pastor Pollard, in Handley, Texas, and conducting a large Mission Study Class. As text book, they are using the new book, "Thirty Years in Mexico."

Receipts of Foreign Mission Board show a falling off of about \$24,000 for the past four months as compared with the same period a year ago. In this time the contribution from Mississippi for foreign missions was about \$840.00 better than for the same period last year.

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W. M. U. DEPARTMENT

Greetings!

This little message has been delayed in getting to you because the first one written, that should have appeared on this page last week, was lost somewhere between this office and that of the Editor's. But I learned this summer that Uncle Sam and the other Governments often delayed important epistles that didn't show up on timehowever, they were finally received. Yes, I am back a home and ready for my work. If my friends are as happy to have me back as I am to be here, we are a happy bunch. With the exception of the party I traveled with, I did not see more than one-half dozen familiar faces from the 8th of June till the 27th of Aug. Now don't you know that each of my W. M. U. friends will be unusually attractive to me when I have the pleasure of seeing you?

My heart is praising the Lord continuously for His loving kindness and tender mercy that overshadowed me in an unusually way this summer. My opportunities have been many and I have returned to my native land with a deeper desire to serve my Master and His people in a more effective way.

I want to thank each of you (State, Distrct, Associational and local Leaders, as well as members of auxiliaries) who has "carried on" so well in my absence. The hot days of the summer will soon be a thing of the past and fall days will bring new energy—it is well they do when we find so many things to be done.

I want to congratulate the leaders of auxiliaries for the number of subscriptions to World Comrades you sent in the first six months of the year. We lacked only one reaching the halfway mark. We must work hard to reach our goal by December. Now is a good time to make renewed effort. "The Window" is just a year old this month so we will find our subscriptions expiring. What about taking an inventory of the number in your Y. W. A. and reminding them to renew as well as send in new subscriptions? I am more able to appreciate the value of a missionary magazine and Baptist Record than ever before, since I did without either for three months. -Fannie Traylor.

State Mission Week of Prayer Programs

As was stated on this Page some time ago, the programs for our Week of Prayer for State Missions will come out in the September issue of the State Convention Bulletin. Before you get this issue of the Record these programs will doubtless be in your hands. But we trust you will take careful note of what we say here:

A copy of this Bulletin will be sent to each church in the state. Should you feel the need of additional programs, please ask your pastor to lend you his copy.

As we have urged before so we now urge again that all pastors will be requested to preach a sermon on State Missions. This sermon should come before the Week is observed; but if it has not, please continue making the request till your pastor brings such a message to his entire congregation. Our brethren need to know about State Missions as well as the sisters.

You will note that the request is made that a contribution be taken each of the three days; or at the close of each of the three programs. If your Society is planning for just one day's observance, will not each of you urge that the contribution be not neglected?

Programs for State Mission Week of Prayer

Some societies like to look over the programs before the Week of Prayer is upon them. For this reason we are here printing the three programs that will be sent out to each society, along with literature that will aid in giving the programs, and information concerning State Mission Work.

SUNDAY

OCTOBER 5th, SERMON BY PASTOR, EMPHASIZING STATE MISSIONS.

Monday: October 6th

THEME: "Let there be Light." "The light that shines farthest, shines brightest at home."

I. Song: Faith of our Fathers.

II. Prayer: "Send out thy light and thy truth." Ps. 43:3).

III. Scripture Reading: The Divine Light. (1) Its Source: Psa. 34:5; Psa. 27:1; Psa. 84:11; Jno 8:12. (The chief luminary of our Spiritual world is Jesus. The only true light is Jesus: He may be obscured by false lights for a time, but will shine with renewed luster when other lights fail). (2) The Effect of Divine Light: Psalms 43:3; Psalms 119:105, 130; Isa. 60:19, 20; Mal. 4:2; Jno. 8:12; I John 1:5-7. (It reveals the path, leads into and in the right way, comforts and heals. The entrance of light expels darkness, kills error and nourishes truth). (3) Our Call to Spread the Light: Isa. 60:1; 2:5; Matt. 5:14-16; Rom. 13:12; Eph. 5:8; 14; I Pet. 2:9. ("Freely ye have received, freely give," keep the lamp clean and free from all that would dim or impede the light. Hold the light high that it may shine afar. It is not inherent in us but reflected and entrusted, hence we are morally and by gratitude bound to pass it on, "Shall we to men benighted the lamp of life deny?"

Suggestion: If desired the three sections may be assigned to three different individuals for brief comment.

IV. Prayer: That Christians may not hinder the Light.

V. Song: The Light of the World is Jesus.
VI. Talk: "Our State Mission Board." When organized.

Prayer: For our State Cor. Secty., our Board, and Editor Baptist Record.

VII. Mississippi B. W. M. U. Speeds the light. "Historical Sketch of W. M. U." read by two Y. W. A. representatives. (From beginning through the year of 1907).

VIII. Song: Open Mine Eyes

IX. Closing prayer: For the spread of the Light in Mississippi as a result of this season of prayer. Collections each day.

Tuesday: Octoer 7th

THEME: "Let there be Light." Song: Faith of our Fathers.

Devotional: "Thy Word is a lamp unto my feet and a Light unto my path." Psalm 119:105.

I. Inspiration, 2 Tim. 3:16, 17. Isa. 34:16.

II. Information.

Preaching, 2 Tim. 4:2; Rom. 1;16.

S. S., Nehemiah, 8; 2-3.

B. Y. P. U., Deut. 6; 4-9.

W. M. S., Acts 8; 30-35.

Prayer: For the unlisted W. M. U. members.

"Our Sunbeams. When Organized." Read by Sunbeam. Song: "Make me a Channel of Blessing."

"The Light of Love."
"Our Orphanage. When established." Told

y a G. A.

Message from Supt. of Orphanage.

Prayer: For Mr. and Mrs. Miller and the chillren who live in the home.

Song: "More Like the Master."

"Light of Healing."

Message from Supt of Hospital.

(Recently while the State Pres. of W. M. U. was having a Conference with Dr. Alliston, three people applied to him to be taken in for treatment. Immediately the Supt. began making arrangements for them, though he knew it would not mean one cent of income to the Hospital and yet some people say our Baptist Hospital does not maintain a charity ward).

Three Prayers: (1) For Dr. Alliston, and other officers. (2) For Physicians and Nurses and Grace McBride Y. W. A. (3) That our "liberality may abound" in gifts to our Hospitals.

Closing Song: "More Love to Thee."

Wednesday: October 8th

Collections each day.

THEME: "Let there be Light." Song: "How Firm a Foundation."

Devotional: "And God said Let there be Light

and there was Light." Gen. 1:3.

1. Physical Light, Gen. 1:3 (a) Need of light.

(b) Contrast light with darkness.
2. Figuration Use of Light. (a) John 8:12,
John 1:4. (b) Reflectors Matt. 5:14, Matt. 5:16,
Eph. 5:8, Rom. 13:2

3. Missionary. (a) Second Jno. 5, 19. Carry the Gospel Light, Matt. 28, 19, 20. (b) Rev. 11; 15. Ends in perfect day. Rev. 21, 23

Song: "Jesus Shall Reign."

Prayer: "For the Pastors of our State.

Reading: W. M. U. Historical Sketch. (Begin with the year 1908. May be divided among two members)

Song: "Jesus Calls Us."

Message from Dr. Gunter.

Prayer: For S. S. and B. Y. P. U. workers.
Talk: Our Educational Work. (1) W. M. U.

Scholarship. (2) Ministerial Aid. Told by R. A. Prayer: That our College young men and women may consecrate themselves to larger service. Collection.

Song, "Take My Life." (Sung Softly as Benediction).

Negro Mission Study Class

The W. M. S. of Clinton is fostering some work in the colored church, such as story telling for the children on Sunday afternoons, teaching the Sunday Schools lesson to teachers and helping the women with their W. M. S. programs.

Recently I was asked to hold a Study Course for the women and for five days I taught the Why and How of W. M. U.. My class consisted of men, women and young girls and they manifested great interest each day.

At the close of the week's work the Society was re-organized, funds were turned in for the subscriptions of two Royal Services and Standard of Excellence Chart.

Several white women attended the final meeting and Mrs. Aven brought an inspiring and helpful message. She urged that all be steadfast in prayer, daily devotion, Bible Study and purpose. After her most helpful message Elder Johnson, the pastor, asked to say a few words. Our hearts were again stirred as this old man of nearly eighty years spoke. He said, "Friends, I just want to tell you that I have been praying for this work six months and I am so thankful that God has answered my prayer." How we were made to realize that the colored people do want and appreciate our help. We have endeavored to instruct the women in such a way that they can carry on their work by themselves. Although we have offered our service and are willing to help them at any time. -Evie Landrum.

Continued from page 7

Daniel as spokesman for the four "purposed in his heart" that he would not derile himself. They risked their lives and flung to the winds their prospects of fame rather than disobey God. All men and nations rise or fall by the moral standards they raise. That being true, how much longer can our nation survive? How many, by comparison, have purposed, and by living the purpose they have made, will not defile themselves with the ungodly practices around them?

In this age, parents are setting the pace, then what is to be expected of their children? The "parents have eaten sour grapes and their children's teeth are set on edge."

VI. God Honors Those Who Honor Him.

Though belonging to a despised race, in a strange land and held by the shackles of slavery, these four boys were true to God and God honored them.

From slavery Daniel rose to a position equal to that of Prime Minister in the world's greatest nation of his generation. Indeed the Psalmist was correct when he said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in his law doth he meditate day and night." True, God does not always give fame nor fortune to those who honor him, but he invariably gives that which is worth vastly more than both Here and now he gives peace of mind and the guarantee of life eternal in the world yet to come. Are we honoring God in our lives by putting his will and work first? If so, then we have no reason to fear what man may do to us, nor what the future may bring forth.

Carry Rev. 11;

11, 1930

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building Jackson, Mississippi R. B. GUNTER, Cor. Sec'ty P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in advance

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department By R. L. Breland

Benwood School House

Last Spring the writer began preaching on Sunday afternoons at a school house in Calhoun County some eight miles west of Bruce. There were a number of families living around there and it was some miles to a church. So an appointment was made and the people seemed so anxious for services that the appointment was continued from month to month.

A Sunday School was organized and continued with some 50 to 75 in attendance. Some weeks ago a request was made for a revival meeting to be held there. So on the fifth Sunday in August the writer began a series of services in the school house just over the line in Yalobusha county, newly built and called Benwood after the name of the stop there on the Mississippi and Scuna Valley Railroad.

Great crowds attended from the first service. School was in progress, taught by Miss Lucile Pittman and Mrs. Eula Terrell, but they kindly gave one hour in the middle of the day for services. At night the house was full and running over. Interest was good from the start. It has run all the week and there are eight accepted for baptism and a number by letter. There being no organized church there these united with New Hope Baptist church, which is located a few miles

As this place is in the midst of several churches some miles away, but rather inconvenient to be reached by the people here, an arm of New Hope Baptist Church will be organized at the school house, Benwood Baptist Mission an Arm of New Hope Baptist Church. Rev. S. J. Rhodes is pastor of New Hope and will give the mission a Sunday afternoon in each month.

Out-of-the-way places like this community should be looked after by the nearby pastors and a good work can be done. It is felt generally that the work here at Benwood will be worth while. Pharr, Pittman, Hill, Butler, Moore, Redwine, Melton, Murphree, McClure

are taking the lead in the work at sure. Benwood. Pray for the work.

-0-

The meeting at Pittsboro ended in a blaze of interest. Many asked for it to continue, but the one doing the preaching, Rev. Clyde L. Breland, of Richmond, Ky., could not stay longer so the meeting closed Sunday night of the fifth Sunday in August. The congregations grew larger as the meeting progressed. The last night was the big night of all. Quite a number joined for baptism at the last service. At the close of the meeting Rev. . Clyde Breland was unanimously invited to hold the meeting next year. Also Bro. Wiley Flanagan was duly licensed to exercise his gift as a preacher. He is not quite 16 years old yet, is in his senior year in high school and hopes to attend Mississippi College next year. He has preached a number of times and gives evidence of a useful life. The work at Pittsboro seems to be moving along very well. Eighteen were added to the church during the meeting. Glory to God in the high-

Pastor S. J. Rhodes held his meeting at Leggo in the northeastern part of Yalobusha county last week. Bro. E. O. Berry, who has been with him for a month, led the singing. There were some additions to the church. The writer was in the meeting for one service and greatly enjoyed the fellowship with former parishoners, as he was pastor there for some four years. The number is small but it makes up in quality, for a finer folk does not exist. Cokers, Magees, Gores, Rollins, Pattons. Smiths and a few others make up one of the finest little congregations to be found. How we love

Leggo Church, during the meeting, voted to dissolve and move up to Sylva Rena School, some two miles up the road towards Water Valley, and join with other Baptists n that neighborhood and organize a new church there. This is scheduled to take place next Sunday night, Sept. 7th. The writer is asked to assist Pastor Rhodes. This

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are among the names of those who will be a fine little church, I am A STUDENT - TEACHER

The Yalobusha County District 1, B. Y. P. U. Convention met with Oakland Baptist Church last Sunday. A splendid program was rendered by the District Leader, assisted by Pastor Rhodes and Bro. Berry. The other districts are to hold a meeting of like character soon.

The revival meeting at Oakland Baptist Church was held the fourth week in August. Pastor Rhodes had to his assistance Bro. Eugie Berry of New Orleans. Six were added by baptism and others by letter. Two brethren were elected to be deacons, Brethren Wallace Pritchard and Luther Clements, and will be ordained this week. This writer still cherishes the dear folks at Oakland, where he once labored with them as pastor and never had more faithful helpers.

The monthly Pastor's Bible Study Assembly will meet with First Baptist Church, Grenada, at 10:00 a. m. Monday after the third Sunday in September. Elders J. R. G. Hewlett and E. R. Henderson are to arrange the program. A full meeting is desired. Come and let us study the Word of God together.

Rev. O. U. Rushing, one of our leading evangelistic singers, is teaching the Tillatoba High School this session. We are glad to have this good man in our midst and hope to make him useful as well as ornamental during the year. Use him, brethren, for he is usable.

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I notice that some who are not strong in The Faith, some of them "claim" to be Baptists, have resolved that God will not answer prayer for rain. This was up north where such skeptics as Fosdic holds sway. He was one of the faithless bunch. Elijah prayed and it did not rain for a year and six months; he prayed again and it rained at once. The Bible is clear that God causes it to ain "on the just and the unjust." God made the rain and He can and does control it, and He says: "Ask nd ye shall receive." I am sure hat this applies to rain just the ame as to other things. I have but ittle patience with these weaklings in the faith who think we serve a weak God who cannot control his own handiworks. The God I serve controls everything-the falling of the sparrow, the number of hairs on our heads, the falling of the dew, the feeding of the sparrows, yes, and the falling of the rain. I am glad that I believe in an all-powerful and an all-controlling God. The smallest atom of nature is under His mighty hand. To believe less is to believe in a puny, helpless God. That is not the "God of Elijah." Those who believe in such a weak and helpless God do not believe in the God of the Bible.

Edward, age six, rushed home from school with the news of the day. He announced that he had learned to spell "can't." "Have you?" said his mother. "Let me hear you spell it, dear." "C-a-n and possibly t," spelled Edward proudly.—Parents' Magazine.

MOVEMENT TOWARD SOUTHWESTERN

(By L. A. Myers)

Seminary professors are closing summer engagements and arriving at the Seminary to resume their work for the new session. Simultaneously, students, particularly those with families, are arriving and locating living quarters for the year.

Almost without exception every Faculty Member has had a banner summer of activity. Some have been continuously engaged in revival campaigns, some have temporarily supplied churches of Texas and adjoining states, some have been engaged in state assemblies and training schools, both east and west of the Mississippi River, while others have been conducting the music in campaigns throughout the South, and still others have been engaged in visiting Mission Fields and in special study.

Seventy-five per cent of the students with families remain in their rented quarters on the Hill throughout their three and four year student life. These students report a summer of effective Evangelistic endeavor. The incoming group of students are joining the Seminary Cottage City. These Seminary cottages and apartments constitute an interesting feature of instutitional life. Clustered about the institution are hundreds of low-priced, modernly equipped buildings available to the five hundred odd students annually enrolled in the Seminary.

The approach to the new session, opening September 22, is with a clear ring of earnestness. The interest is encouraging to President Scarborough and Faculty.

HEALING **HUMANITY'S** HURT

A True Hospital Story

Our report for the month of July Days of Service..... Days of Free Service...... 357 Days of Part Free...... 376 Income: Charity Gifts\$ 239.05 Cooperative Program...... 1,561.53 26,869.70 Operation \$28,670.28 June surplus..... 1,207.77 \$29,878.05 Operation, including free. \$20,499.52 Improvements & Replacements New Equipment..... \$22,416.59 Paid on Debt 2.810.42 Paid Interest.....

Surplus-July... It will be seen that we paid \$6,-477.09 on capital debt and interest, while our receipts from Denominational funds were only \$11,561.53. We appeal to the brethren to support the Cooperative Program more liberally.

A Dollar Will Help

SOUTHERN BAPTIST HOSPITAL New Orleans, Louisiana

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The Sunday School Department

SUNDAY SCHOOL LESSON September 14, 1930

Jeremiah (The Prophet of Individual Religion), Jer. 1:4-10; 31:27-34.

Golden Text—Each one of us shall give account of himself to God. Rom. 14:12.

(From Points for Emphasis by H. C. Moore)

1. The Word of Jeremiah furnishes an example of individual religion. We refer to the call and commission that came to Jeremiah apparently at his paternal abode in a priestly town. But the divine purpose ante-dated his birth. And thus pre-natal influence profoundly affected the whole of his life. Explicit and unmistakable was the setting apart of Jeremiah as "a prophet unto the nations." At first Jeremiah shrank like Moses from the task. He felt his utter incompetence as an orator. He regarded himself as simply a child without the experience or ability requisite in a prophet. But the divine admonition was instantaneous and effective. Let not Jeremiah call himself a child or hide behind his alleged inability to speak. God himself would assume the responsibility of sending him where he was to go and commanding him exactly what to say. Then came the divine assurance calming the troubled spirit of the prophet in the face of opposition and promising him deliverance out of the difficulties he must face in doing his duty. The divine anointing now qualified Jeremiah for the ministry As Isaiah's lips were touched with the live coal from the altar so the mouth of Jeremiah was touched by the hand of Jehovah with the declaration: "I have put my words in thy mouth." Finally divine authority was given the prophet in fulfillment of his mission. While his work fundamentally was spiritual it nevertheless concerned vitally his own and other nations. Thus he was a kind of vice-gerent or overseer whose ministry was to be first destructive and then constructive. Four verbs expressed the first phase: "Pluck up - break down — destroy — overthrow." Two words cover the second phase: "Build-plant."

2. The Word Through Jeremiah places emphasis on individual religion. (1) The emergence of the individual is assured. The land that has been depopulated by sin must be repopulated by grace. Man and beast shall therefore multiply and prosper. He who in justice was compelled to pluck up and break down and overthrow and destroy and afflict will in mercy be vigilant to build and to plant. (2) The responsibility of the individual is asserted. The proverb of justice often on the lips of the exiles was misapplied. They declared that their teeth were on edge in the sufferings of captivity because their fathers ate the sour grapes of sin and wickedness in the homeland then undisturbed by conquerors.

They sought therefore to evade immediate responsibility for wrongdoing they were inclined to perform in a strange land. However, the prophet abolishes the proverb that would allow anybody to sink his own accountability because of heredity or environment. At the same time there was no nullification of the well known and terrible law whereby the iniquities of fathers, physical and otherwise, are visited upon their children. The law of justice therefore stands out clearly and applies inexorably to every one. The man who eats the sour grapes of sin must expect his own teeth to be on edge, whatever may be the consequences to those around him or after him. If death is due for a certain iniquity it is the guilty man who must suffer the penalty Under the law of justice no sinner can escape individual responsibility. But thank God there is relief as we shall see. (3) The restoration of the individual is accomplished through the new covenant with God. The new covenant was promised. It will be made with Israel and Judah notwithstanding their many sins. The certainty of it rests upon the word of God. The new covenant is compared with the old. Yet under the old God took the oppressed Hebrews out of Egyptian shackles and led them through the wilderness and settled them in the land flowing with milk and honey. Though they broke the covenant again and again, yet Jehovah was as tender and faithful as a devoted husband. Still with many the tie was external and the obligation was assumed to be binding more upon the race than the individual. The new covenant was designed to be specific and spiritual rather than national and ceremonial. God's law is to be put in the inward nature of each person so that he will have it written in his heart where it will be regnant in his life. Only on such a basis can that partnership be formed wherein God will be their God and they can be his people. The new covenant must be made known. It culminates in the knowledge of Jehovah which means knowing him directly and then obtaining his knowledge. And when everybody from the least to the greatest knows God as Saviour and Lord there will be no need for any additional course since this highest knowledge includes all other. The new covenant is completely effective, for iniquity is forgiven as though it had never been committed and sin is so thoroughly blotted out that it is divinely forgotten.

SOME MEETINGS

The second Sunday in July I began a meeting with Pastor W. M. McGehee, at Luxahoma, in Tate county. Their meeting did not result in as many additions as we hoped, only one coming for baptism. The crowds were large, and all seemed to be interested. Pastor McGehee is a fine spirit to work with.

From this meeting I went to preach for Pastor W. E. Lee at his good church, Peach Creek, in Panola county. This is one of the really great country churches of Miss. The crowds were fine at every service, and at night there was almost an overflow. There are some really great spirits in this church. Men who know, and appreciate the truth. Pastor Lee has been with these saints about ten years. We had a great meeting, resulting in fourteen additions, eight of whom were for baptism.

This week was followed by another week with Pastor Lee at Union, in Panola county. Another great country church. We had no additions here, but the meeting closed unexpectedly Friday morning on account of sickness in family of visiting minister. I enjoyed working with Bro. Lee. He is a fine soul, deeply consecrated, and has a big place in the hearts of his people.

From here I went to Mt. Zion, in Tate county, to preach for Pastor J. A. Huffstatler. This is another one of those great country churches that have not been affected by the drift to town. We had at least six hundred people every night, and good sized crowds every day. This meeting resulted in seventeen additions, fourteen of whom were for baptism. Pastor Huffstatler is a great Pastor, loves the Lord and His truth and has a mighty big place in the hearts of his people.

The next week was spent preaching for Pastor Spencer at Long Town, in Panola county. There were no additions here, but God gave us a great work of Grace in the hearts of the church members.

Pastor Spencer is a good man to be with, and also a good singer.

The last meeting was my own, at Ebenezer, in DeSoto county, where I preach on two Sunday afternoons each month. Pastor A. J. Huffstatler preached for me in this meeting. I have never heard a greater series of sermons. Huffstatler is really a great preacher.

The summer has been successful, with me, for which I praise our Father, and give Him glory.

—C. C. Weaver. Hernando, Miss.

NEW PROSPECT, LINCOLN CO.

This great old church, located six miles west of Brookhaven, held its revival this year, during the week of August, 3rd. The writer had the privilege of preaching for the Lord to the saints of this church while the pastor, Brother J. Ben Hemphill, shaped the general conduct of the meeting, as only Ben Hemphill can. In the circle of my acquaintance there is no more zealous, earnest, God-fearing pastor, or one who gives his help in a meeting, more loyal support. I know of no more fitting or deserved tribute to Brother Hemphill's work, as a preacher, than the fact that his pastorates have all

been within a radius of a few miles of the place of his birth.

The meeting itself was of such a scope and character as to delight the heart of the preacher. The people came in large numbers, sang the praises of the Lord heartily, and besought Him fervently for His favor upon the services. They made it easy for the visiting preacher to proclaim the truth, and testified that they got blessings from the meeting, such as always come in answer to the faithful prayers, zealous labors of the people of the Lord.

The meeting was in a church night to the boyhood home of the writer, and the large number of members added to the church, may have occasioned him a bit more than the usual joy, which comes to the heart of a preacher under like circumstances, because the number was made up of people whom he knew.

—L. B. Campbell.

"Willie," asked the teacher of the new pupil, "do you know your alphabet?"

-BR-

"Yes, Miss," answered Willie.
"Well then," continued the teacher, "what letter comes after A?"

"All the rest of them," was the triumphant reply.

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BRETHREN, PRAY FOR US

There has never been a time when the head of Clarke College might not well have sent an appeal for prayer. He has always had a rather large burden to bear. Two views of our struggle have been taken by our brethren. Some have said that because we have always had to struggle for our existence the whole thing is a mistake; therefore, we would better kill it in good fashion and be done with it. That was the opinion of some even before our recent troubles. Others have said that the fact we have withstood so many difficulties-unjust criticism from without and unwise management from within-is an evidence that God's favor is upon us. This also was repeatedly said long before our recent troubles and has been frequently said since our new lease on

Whatever may be a brother's attitude toward our present efforts, no Baptist, who has been converted -and if he has not been saved he is not a true Baptist, can refuse to pray for us. If one wants to do right he ought to be willing to carry his problems to the Lord. If the brethren want us to do right in the light of our new opportunity, an opportunity that some say ought not to have been given they ought to be willing to carry our problems to the Lord. Sincere brethren ought to be willing to pray together.

I have a number of problems in connection with our school that I should like to ask the brethren to pray about.

First, I wish you would ask the Lord to correct any errors that may have been made in the plan for our continuance, then break down the prejudice against us on the part of certain rethren. I think those who oppose us are made up of the following classes: (1) There are those who are discouraged because of the continued falling off in our gifts. They say we just have to retreat along some line and the Clarke College line seems to be the best line. With them it is merely a matter of the survival of the fittest in determining what institutions shall be salvaged. (2) There is the group which I mentioned in the beginning who are discouraged because Clarke has presented one difficulty after another for twenty-two year. (3) There are those who are discouraged with all the schools because of rumors that have gone out about them. The short comings of a few individuals connected with one or two of the schools are held out against all of them and the brethren propose to punish the whole system by taking the first opportunity to kill one of the schools. (4) There are those who think that all the merits of the plan that was adopted for our continuance should be lost sight of because they regard the circumstances under which the plan was adopted as of doubtful legality. (5) There are some who are bold enough to confess that they do not believe in trying to maintain a system of schools that are distinctly Christian. They advocate a complete surrender of the young men and young women to the materialistic and the unionistic influences pervading the non-Christian schools. Of course, there are

some that might come into more than one of these classes. Indeed the most discouraging element of our trouble is the large number of brethren who oppose us on any sort of grounds. Well, brethren, we entreat that you pray that whatever mistakes have been made may be rectified as we have opportunity and that all mere prejudice may be melt-

Second, I with the brotherhood would pray that we be given favor with the boys and girls. We have had most serious difficulties in this matter. We were prevented from making an appeal until many very choice students were already turned to other schools—a large number to non-Christian schools. Moreover, we have had to overcome some propaganda that has been spread—likely unthoughtedly, with reference to our work next year. We ask for prayers in this matter. I might mention that from day to day the prospects are encouraging so that we may pray with thanksgiving.

Third, I wish you would pray for us in the actual maintaining of the College. Not all of the faculty has yet been chosen. We have had to utilize the missionary appeal more than any other in securing teachers and workers. And we want teachers to whom the missionary appeal is the greatest. We need wisdom in financial matters and other matters of policy and atmosphere. If it is well that we pray for our pastors, is it not just as well that our people pray for us to whom they have entrusted the task of so educating young men and young women that they will embrace the true principles of religion and be inspired by the highest ideals of service.

We need so sorely a great many things that money can buy-some of these we must have-but if the brethren will pray before they criticise, if they will cry out for victory. for the truth and righteousness in an age of compromise and materialism, they will soon be led to furnish the things that money can buy; and-what is more-we shall be able to accomplish our purpose. Brother Breland said last week, I thought I could run the college. No, no, but I believe that the Lord God will be pleased to use some of us to serve through it. Clarke College was born in prayer; some of us believe it has been saved in answer to prayer; and if it ever accomplishes its mission it will be in answer to the intercessory prayers of the brotherhood.

-John F. Carter. Newton, Mississippi. -BR-

HEALING HUMANITY'S HURT By Louis J. Birstow, Superintendent

He said Dr. L. sent him in and he wanted a private room. In answer to the usual question by the admitting clerk, "What is your occupation?" he replied, "Clerk in a gambling house: but do you have to put that down?" Our clerk told him, "No, I will put only 'Clerk' and you may give me the name of your employer." He did so and in due time he was given a room. An operation followed and the young man was quite sick for several days. When he was recovering, one day Dr. L. said to him, "Your friends may come to see you now, and I'll

be glad to let them know you may have visitors." To the doctor's surprise the gambler-clerk said to him, "No, doctor; the young women I know down at the cabarets and dance halls cannot come here to visit me. These nurses are all Christian young women and I would not have them see those other girls lounging about my room smoking for the world. The first day I came to the Baptist Hospital the young lady at the admitting-office was so nice to me I felt I was in a different world: and so it has been every day I have been in this hospital. I have learned that there is something bettre and more worth while than a life in a cabaret or a gambling house. And when I get well I am going into some other work, and try to become such a man as will be worthy to associate with folk such as are in this Hospital."

The admit clerk gave me this story, as the doctor had given it to her. And my prayer and hope is that the young man may find Christ through this agency of His.

Southern Baptist Hospital. New Orleans.

A WONDERFUL REVIVAL MEETING AT HOPEWELL BAPTIST CHURCH (Yalobusha County)

The beautiful baptismal service on last Sunday morning, August 31, marked the close of a wonderful revival at old Hopewell Church, Yalobusha county. The "Old Time Religion" was manifest. Bro. J. L. Vinson, Lafayette county, our pastor, assisted by Bro. J. H. Roberts, of Union county, conducted the services. Rev. Roberts had charge of devotional services. There were thirty-eight additions to the church, seventeen of whom were for baptism.

God certainly sent a blessing to Hopewell church and community when he directed these messengers of the Word to us. They delivered such soul-stirring sermons. good that these men of God did while in our midst cannot be measured by the goodly number that accepted Christ as their Saviour and Redeemer and by the ones who established their church home at Hopewell, for it was such a great blessing to every home and person who attended to have the word explained as to conducting our lives as church members.

Excellent crowds attended each service. At most all night services the house was crowded and just numbers outside. The morning services were also well attended. In fact, they were the largest crowds that had attended old Hopewell in many a day, and also the greatest number of converts in years.

Our prayers are with our pastor, Bro. Vinson, in the revival that he is conducting this week near Holly

We are so thankful for the truths of life that Bro. Roberts spoke to us during the devotional services. We feel that Hopewell church and community is lots better to live in, for these two God-sent men to have been with us.

No one living today knows when this church was established. Some of our oldest members know it is now sitting on its fourth site. It is one of the oldest landmarks of the community, was perhaps founded by the first settlers in this community. We are sure that it is at least a hundred-fifty years old and has always been called Hopewell and still retains its name.

We praise God that Old Hopewell is getting on the map again and ask His guidance that we so live as to keep Hopewell Church a beacon light to the world.

-Mrs. J. H. Wick. -BR-

PAST THE CENTURY

Just closed one of the best meetings we have had in last 14 years with the Hepsibah church, Lawrence county.

Had Bro. W. A. Greene, of Meadville, and Bro. Rhea Walker, of Mt. Olive, as helpers. These brethren sang and preached the Word in a manner that reached the hearts of the people. Congregations grew from day to day-fine interest. Two professions of faith, one by letter. The church seemed to take on new life, and I trust much good done. This is a great old church, already past 100 miles of the way-and still has good congregations. Had 110 by count at 11 o'clock service 4th Saturday in July. We give all the glory and praise to Him who loved us and gave Himself up for us. Blessings on you, Brother Editor.

-J. O. Buckley.

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The Children's Circle Mrs. P. I. Lipsey

&&&&

Bible Study No. 11: Sept. 11th At Marah, Elim and Sin. Ex. 15:23-27 and 16. Read carefully and write me the story.

Facts Not Given in the Lesson In studying in our lesson about the manna, the food that God gave the Israelites in the wilderness, it is interesting to find what is said of this manna in other parts of the Bible. In Exodus 16:35, we read that the Israelites ate "the manna forty years, until they came to a land inhabited: they did eat the manna, until they came unto the borders of the land of Canaan." The food ceased, came no more, on the fifth day after they had passed over the Jordan into the plains of Jerico, this being the land which God had promised more than forty years before to lead them into (Joshua 4:9, and 5:12). More than a thousand years, 1400 years, perhaps, the Jews spoke to Jesus about this bread of heaven that was given to their fathers in the wilderness so long before. Jesus tells them that in a better way than this manna was given, He himself came down from Heaven to be the Bread of Life for them. (John 6:31, 32, 47-50). In Hebrews 9:9, we read of the golden pot of manna which was stored in the tabernacle, or tent, which was the Israelites' first church. If you will read Rev. 2:17, you will find the last mention of manna in the Bible.

My Dear Children: What shall I tell you this time? Something of the home where I have been for the past month? The house is different from any you would find in Mississippi. Built of concrete and brick, with a massive chimney of rock, dug from this very place, it stands in a grove of trees some miles from the heart of Colorado Springs. The lawn at the front is emerald green, and everywhere are pines and oaks, cherished to make one think he lives in the country, which one does not, for along the fine highway at the front at proper distances from us, are handsome homes. A delightful place to sit at any hour of the day is an open space on this lawn, where rustic chairs are grouped. At the back of the house, the ground takes a steep run steephlil, thro' trees and rocks, for perhaps forty feet, and at the bottom, Stratton Park begins. When we sit in the breakfast room, overlooking this park, we can see below the windows little woods animals creeping out from the rocks and undergrowth, and eating in a watchful way the food that Julia Frances loved to put out for them. These are chipmunks and squirrels: the chipmunks are tiny, graceful swift-moving creatures, with coats of variously mingled brown and yellow shades, and bright eyes that keep constant guard. The squirrels are grey, or sometimes almost cream color. I saw two of them this aft-ernoon. Both of these had great furry tails almost as large as themselves, and one had a thick neckpiece of fur. They didn't see me: if they had, they wouldn't have been there. Blue jays fly from one tree to another, and sometimes swoop down to get some of the chipmunks' dinner: I think they must be twice as large as those you see at home. But I've used up all my space, and more, and must stop. I had it in mind to tell you of a Russian Princess I saw the other day, and shook hands with. A real princess? Yes, I think so. Maybe next time for

Have you been remembering Miss Byrd and the Orphanage?

With love, -Mrs Lipsey. DeSoto, Miss. Aug. 26th.

Dear Mrs. Lipsey: We Juniors of Mrs. J. F. Pippen's S. S. Class wish to help you on the \$10.00 monthly gift to the Orphans. We are sending \$1.00 with best

Raymon Palmer, Roland Palmer, Eloise Newton, Merle Mabrey, Dixie McDonald, El-

len Browning, Helen Chancel-lor, Vera Wells.
Thank you, That's a fine list of names and a fine way to help those in need. I know you can sing with joy in your hearts, "Help somebody today."

Peoria, Miss. Sept. 2, 1930. Mrs. P. I. Lipsey Jackson, Miss.

Dear Mrs. Lipsey: The B. A. U. of Robinson Baptist Church is sending you one dollar and thirty cents for Miss Byrd's Library Fund. We hope this will be of some help to you. Miss Byrd taught a Sunday School normal here and everyone loved her. Your friend,

-Mrs. Hollis Bates. Thank you, Mrs. Bates, and all this group. You will be glad to see in The Record a fine letter from Miss Byrd this week. Isn't it a fine thing that people so far separated may work together for a great Cause?

Newton, Miss. Sept. 2, 1930. Mrs. P. I. Lipsey Jackson, Miss.

Dear Mrs. Lipsey:

I am sending you some money from the Clarke College Sunbeam Band. We want one dollar to go on the books for Miss Byrd and eighty-five cents for the Orphans. We hope we can send you some more later. Wishing you much success in getting the books for Miss Your Sunbeam Member, Byrd,

-John Thomas Carter. Thank you for remembering us again, John The money has been given as you want it. I hope the College opening is coming off all

Three Meetings

First at Pope, Miss.-This one was held July 3rd Sunday and week after. Rev. Paul B. Cooper helped us, doing the preaching. He did it well. Good attendance and god meeting.

Second at Mt. Pisgah Church, 9 miles north of Charleston. Brother Cooper helped here. We had great crowds and 13 additions, 12 for bap-

Third at Central Church, 8 miles west of Charleston. Fine meeting and 9 additions, 8 baptized. The people heard Bro. Cooper gladly in this meeting also. It was his second meeting here. He is now in Louisville, Ky., in Seminary for his last year of residence work on his Doctor's degree. It makes his fifth year there in our great seminary. After May, 1931, I trust some good church in Mississippi shall call him as pastor, and he shall be led to accept it. Blessings on our churches everywhere.

-R. A. Kimbrough. -BR-HOLLY SPRINGS, MISS.

Last week we had Miss Lackey and Miss Landrum with us in our second annual School of Missions. Miss Lackey taught the women "Pi- field where he may be chosen; Seconeer Women." Miss Landrum taught "Joy Tales" for the Sunbeams and "Healing and Missions" for Y. W. A. and G. A. Mrs. Morris taught "Going to Jerusalem" for R. A. and Junior G. A. The Pastor taught "The Gospel among the Red Men" to a class of men. The week was a very profitable one for the church and I believe the spirit of missions was strengthened.

Last night Bro. Auber J. Wilds was with us. We had planned for a county-wide rally with hopes of organizing a county B. Y. P. U. but rain interferred with attendance from other churches. Mr. G. E. Moore was elected as temporary President and will try to have another meeting soon. Bro. Wilds brought a fine message on The Abounding Life. There were four additions to the church during the

-R. A. Morris.

PINE FOREST

I began my meeting at Pine Forest Church in Webster county, Montgomery county Association, third Sunday in August, with Rev. Bryan Simmons doing the preaching. We received eighteen members, ten by letter, eight by baptism, the greatest meeting in history of the church. The members all consecrated themselves to do greater mission work. Bro. Simmons taught a Junior class during the meeting and did some of the best gospel preaching many said they ever listened to.

The church and pastor were so well pleased they invited him back next summer. He put The Baptist Record in every home.

I think the State Board ought to retain him for another year for he is one of the best teachers and preachers that I have ever had in a

-W. W. Muirhead, pastor. Vaiden, Miss.

-BR-RESOLUTIONS

Whereas, Brother W. A. Bell has been supply pastor for the First Baptist Church, Grenada, for June, July and August, And whereas we have found him in every way trustworthy, And whereas the church wishes to express it's appreciation of Brother Bell's services, be it therefore resolved, First, that we extend to him the best wishes of this church for his success in the

ond, that we commend him to any church that may be in need of a

Third, that we know that his work with us has stimulated deeper consecration not only in the members of this church, but in all those of the community who were privileged to attend his services; Fourth, that we recognize in him ability, scholarship, consecration, application to the task, and many other qualifications which show him to be a most outstanding figure in God's work; Fifth, that copies of these resolutions be sent to Brother Bell, the Grenada Sentinel, and The Baptist

> Respectfully submitted, -J. K. Avent, M.D. John T. Keeton.

THE MEETING IN CONEHATTA

Our meeting in Conehatta was an unusually good one. The power of the Lord was manifest in many ways. Nine were added to the church. The membership was greatly revived and refreshed by the Lord through the wonderful uplift of the services.

Rev. Jordan, from La., did the preaching. He is a gospel preacher of the highest type, as everyone knows who has heard him, and all whose privilege it was to hear him were greatly inspired and benefited.

Rev. S. A. Murphy, our efficient pastor, led the singing for us and he led us in soulful songs that reached the souls.

One fine feature of the meeting was the excellent spirit of cooperation on the part of the other denominations. Large crowds attended every service. We are thanking God now for a real revival.

-A member. -BR-

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"V'y is a pancake like der sun, Ike?"

Ike: "I dunno. V'y?"

"Because it rises in der yeast and sets behind der vest!"

The smartest man we ever knew was not a college professor. He was the man who could tell us the way to the next town in a way we could understand.—Atchison (Kan.) Blobe.

Teacher: "If Shakespeare were alive today, wouldn't he be looked upon as a remarkable man?"

Student: "I'll say so. He would be 300 years old."

MISSISSIPPI WOMAN'S COLLEGE

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We have opened the books for students for the session of 1930-31. A room fee of \$12.50 reserves a place in any of the dormitories for next session. Send check now so as to obtain room of your choice.

Board and tuition for the entire session in Ross Hall or Johnson Hall \$340.00. Board and tuition in Dockery Hall, self-help plan, entire session \$235.00. All students take meals together.

Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

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New Prospect, Monroe County, Organizes Junior B. Y. P. U.

You have heard of the mother who told her young son that had been working in the garden who had come out for a little rest, "now son, you can fill up the wood box while you are resting." We had a young lady, Miss Jessie Adams, who is director of young people's work in the Avondale Baptist church in Birmingham, visiting relatives in Monroe county during her vacation and while there seeing an opportunity to serve, taught the senior B. Y. P. U. a study course and organized a Junior B. Y P. U. and taught them the study course We appreciate deeply this splendid work of Miss Adams and congratulate the New Prospect church on having her in their midst during those days We add, with pleasure, this new Junior Union to our list of unions

Win One

One of our interested B. Y. P. U. workers sends in her experience in winning through prayer a relative. "During a meeting in a country church last summer I was praying for him, asking the Lord to bless him and cause him to turn. At the morning service the preacher asked if there were those there who had some friend or loved one on their heart that they wanted to ask prayer for; I stood. The next day the meeting closed but I asked the preacher to pray with me for this boy. This was in August last year and the first day of this August he was baptized into that same church." There is power in "believing pray-

Our 1931 Calendar of Activities

Mr. J. E. Lambdin, secretary of Southern B. Y. P. U. work, gives out a foreword on next year's schedule. The "OBJECTIVE" will be "Christian Living," our Scripture will be James 1:22-Be ye doers of the word, and not hearers only. Our song will be Living for Jesus. We shall not give here the outline for the year but will have these wall charts of the calendar for free distribution toward the last of the year and hope every B. Y. P. U. will desire one. The Senior and Intermediate B. Y. P. U. Program material for 1931 will be correlated with the objective and monthly themes of this calendar, and the programs for the B. A. U. for the first Sundays in the months will be "Studies in Christian Living." All B. Y. P. U. and B. A. U. Missionary programs for 1931 will be correlated with the Missionary themes of the Home and Foreign Fields. Through this impact we hope to accomplish much more in missionary training than heretofore says Mr. Lambdin. And so the B. Y. P. U. work moves FORWARD.

Riverside Associational B. Y. P. U.
Organized

On last Sunday the two organizations, Quitman county Associational B. Y. P. U. and Coahoma-Tunica counties' Associational B. Y. P. U. met at Walnut church with a large crowd and enthusiastically joined hands for future work. These two organizations were merged and now form the Riverside Associational B. Y. P. U., since all three counties form the Riverside Baptist Association. Complete details of the meeting are not in hand so we are not able to give list of officers elected.

Riverside Associational B. Y. P. U. to Have Training School

Plans have been made by the Quitman county Associational B. Y. P. U. for an associational B. Y. P. U. Training School prior to the consolidation of this organization with the Coahoma-Tunica Associational B. Y. P. U., and now since the merger, it will be a Riverside Associational B. Y. P. U. Training School. Eight or ten churches have pledged their cooperation in this effort of training and will all come together for 2 1-2 hours each evening during the week of September 21-26 holding their meetings in the Riverside Baptist church of Marks.

Someone asked "What is an Associational B. Y. P. U. for?" and that question can be answered in mighty few words. The Associational B. Y. P. U. is for the purpose of promoting B. Y. P. U. work within the association. And then comes the question "what are the officers supposed to do?" TWO things, Organize unions where they are needed and strengthen all unions "How can this be done?" EASILY, by the officers WORKING. Every Associational B. Y. P. U. President should, first of all, be familiar with the needs of the association, knowing the churches that have no B. Y. P. U., knowing the number of B .Y. P. U.'s in those that are doing some B. Y. P. U. work and know the number of unions that each church could successfully have. The Vice-presidents, or group leaders, as they are sometimes called, should know this about the churches in his group. The officers should visit every week a different church in the interest of the work and when this much interest is manifest on the part of these officers it will be easy to see the results of their interest and labor. They should lead every church to have at least two study courses each year, securing teachers for them from the talent within the association, bringing them together monthly or certainly not less than quarterly for inspirational meetings where reports from each union and church will be given. We believe if an associational B. Y. P. U. officer will read carefully two small tracts we have on Associational B. Y. P. U. work and will earnestly try to put into practice the suggestions therein given he will be able to lead his association in a way that soon

it will show an increase in efficiency of many hundred per cent.

Begin now to make your plans to attend the "Southwide S. S. Conference to be held in Jackson in January. This is an opportunity for every B. Y. P. U. member and we want not only to show our spirit of loyalty and cooperation, but we want to get the blessing that will come from this meeting. The best Sunday School talent IN THE WORLD will be there to give the benefit of their experience and certainly every one of us that possbily can will be there to get these wonderful helps.

LAWRENCE COUNTY DOTS

The Lawrence County Baptist Association will meet with Carmel Baptist Church Oct. 10 and 11. This church is south of Monticello. Hope to have some of our denominational workers with us.

So far as the writer can gather information, each church in this association has had a good meeting this summer. This causes us to expect a good meeting of the association.

The gospel in its purity has been proclaimed throughout this section of the state during the past summer. If there is not a mighty turning unto the Lord the preachers are not to be blamed.

There have been mass meetings of citizens of this and adjoining counties to see if something can be done to relieve them of some burden in the way of taxes.

A member of New Hebron Baptist Church recently said to the writer, "I can not afford to pay less into the Lord's treasury during this financial depression. He is my main stay and help. I am afraid to fail Him at a time like this." Such people as he is are a blessbing to any church and community.

Several readers of The Baptist Record have asked the writer why The Baptist Record has discontinued the State Mission Board Department. I do not know. I am sorry this has been done Surely this department of our work is of enough importance to keep before our people.

I believe an all-day prayermeeting the day before our State Convention meets would be worth far more t ous religiously than any kind of a conference we can have.

—B. E. Phillips.

New Hebron, Miss.

NOTES FROM NEWTON

I am leaving. It is a fine community. It would be difficult to find another town of 2000 with so many fine people. Clarke College has had its part in making the community what it is.

The next annual session of Clarke will open Sept. 16th with Dr. John F. Carter at the head. He is a man altogether worthy of the position. He has the realities and the technicalities of scholarship and is an "Israelite indeed in whom there is no guile." Help him to realize his fine vision.

The church with the greatly beloved and worthily beloved J. E. Wills at the head is moving steadily forward. It has been a genuine joy to hold membership in this church and under this pastor for 15 months. I am bidding them good bye to take up my abode again in Clinton.

-W. T. Lowrey.

Clinton, Miss. Sept. 7th, 1930.

Mrs. Robert Katz was looking for her husband and not finding him at the village grocery, she went over to the barber shop. The proprietor met her at the door and inquired what she wanted.

"Bob Katz here?" she asked.

"No, madam, we do not," replied the barber as he closed the door.

TWO-ROOM apartment, furnished, \$20.00, or unfurnished, \$15.00. Private entrance and exit; bath, private yard, garage. Near both colleges and high school.—Mrs. F. M. Egger, Clinton. Phone 86.

WHY CHURCHES AND MINISTERS SHOULD PARTICIPATE IN THE SERVICE ANNUITY

"The release of ministers from anxiety regarding their own helplessness and the future of their dependent loved ones; the release of the churches from the fear of having older ministers become infirm on their hands; these are by themselves considerations enough to convince us of the value and importance of the Service Annuity Plan."

Correspondence invited. Explanatory literature now ready.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION,

Thos. J. Watts, Executive Secretary, Dallas, Texas.

HILLMAN COLLEGE

Mississippi's oldest college for girls offers the newest ideas in modern homes for students. Located in Clinton, the home of two colleges and the educational center for a century. Endorsed by the Baptist Convention. Accredited. Rates remarkably low. Board, tuition and necessary fees only \$3.00. Hillman graduates get state license. Exceptional advantages in music under teachers trained in Europe. Enrollment limited to 100.

M. P. L. BERRY, President, Clinton, Miss.

SOME SUMMER MEETINGS

It has been two years since I preached in meetings and I found myself growing hungry for this particular kind of work. The doctors told me I could hold meetings this summer and I have closed eight weeks of it embracing the hottest weather. My physical condition appears far better than when I began in June.

Natalbany, La.

This is a mill town three miles north of Hammond where one of the big Dinkman Lumber mills is located. Here I began my first meeting of the summer June 8, with pastor L. E. Green. The meeting continued two weeks. Curtis Williams led the singing. Both pastor and singer are students at the Bible Institute of New Orleans. I never labored with more congenial spirits than these young men. Both, earnest, consecrated, contributed much to the meeting.

Monticello

The meeting began at this place June 23 and continued through July 2. Pastor D. O. Horne and wife had made some substantial preparations for the services and it was easy to preach in this good atmosphere. Bro. E. V. Catt, a deacon in the church, led the singing and did it well.

After coming to Clinton I served the Monticello church as "long-distance" pastor from 1916 to 1922. One of the blessings to me personally was the renewal of the friendships of former years and laboring with these friends in the Lord's work.

Cato

The meeting began at this historic old country church in Rankin county July 27 and went through the greater part of the week. The services grew in interest till the last. Bro. D. J. Miley has been the shepherd of the flock at this place for eight years and seems to be just entering upon a period of his greatest usefulness in that community. Bro. Miley has devoted 35 years to the serving of country churches. He has lived in the home of his childhood all these years and has a record of 25 years with some of his churches.

Mars Hill Beginning August 3 the meeting at Mars Hill, 10 miles east of Mc-Comb, continued a week. I have seldom preached to larger congregations than assembled at this historic place from day to day. Ray Turner, a home boy, a senior in Mississippi College, led the singing.

Two unusual things about this church impressed me. First, this great old country church has a pastor located on the field and he lives in a pastor's home on the church grounds. He gives the church halftime preaching. Never was a pastor loved more deeply than Bro. Elisha Gardner, who has devoted 40 years to the service of churches in Pike and Amite counties. No wonder the churches of that section love and honor him. Mars Hill is the church of Bro. Gardner's boyhood. This church extended him a call the sixth time before they finally secured him as pastor. He has served the church six years and they affirm that death only can dissolve the union of pastor and people.

The second unusual thing about

this important church is that they have solved the country church problem. I hope to write about their solution later.

Liberty Hill

I almost needed an airplane to reach old Liberty Hill, Panola county, from south Miss., on time to begin their meeting, Aug. 10. Here Bro. N. G. Hickman, of Sardis, is the beloved pastor. He serves this church half time with afternoon appointments from Sardis where he is pastor. Joe Canzoneri led the singing in a wonderful way. The meeting-house could not accommodate the crowds. This was the fourth meeting I have held with this splendid church in the last five years. The first was with Bro. H. L. Johnson, one of God's noble men, who served this church from 1887 till his home-going in 1927.

Pilgrim's Rest

From Liberty Hill I went to this place in an adjoining community, in the same county. Bro. Hickman pastors this church with an afternoon appointment. The meeting ran from Aug. 17 to the 23rd. Bro. McCown, a home boy, led the singing. The congregations grew till the last service.

In all of these places there were additions to churches and professions of faith and the saints seemed to be edified. I never found greater joy in trying to preach.

-M. O. Patterson.

CALVARY BAPTIST CHURCH New York City

Calvary Baptist Church, 123 W. 57th Street, is about to enter its unique new building. There is not another church building in America just like Calvary, and all our friends who are going to New York want to see it.

Will H. Houghton, who is pastor, was for several years pastor of the Baptist Tabernacle, Atlanta, Ga. That means he knows and loves Southern Baptists, and they will always feel at home under his ministry.

Hundreds of our people move to New York, and many of them are soon lost to the denomination.

Why not put these church members in touch with Calvary Church? Why not put Calvary Church in touch with them?

When your people move to New York write Pastor Houghton about them. When your young people go to school there, tell them to look up Calvary.

Strong B. Y. P. Unions are functioning in this church. A large chorus choir interests those who sing. A real live Sunday evening Evangelistic service is part of the attraction.

Already many are beginning to call Calvary "the New York headquarters of Southern Baptists."

DELTA MEETINGS

Having just finished a five week effort to preach to the people of the rural districts of Sunflower county which have in the last few years become thickly populated, and more particularly those sections around school centers, such as Lombardy, Friendship, Wade, Inwood,

places churches have been organized, using school houses to worship in which naturally handicaps because of the lack of general respect for school buildings, the same reverence not being shown that is shown a church, however, after the finish find one hundred and fortythree have been added to the different churches of which I happen to be the pastor more than seventy of which was by baptism or on a profession of faith and a general increase in church and religious interests, BUT the thing that I want to say is this: If one with no more experience than I have has been able to persuade as many what might we expect IF some of our real outstanding Evangelistists backed by our DENOMINATION-AL leaders should come into this field and spend some of their time and some of the money to further the interest of Christ in this almost forgotten country. Panama was not ridded of the dread scourge of yellow fever until our nation with some of its leading men and women got down in the thick of the fight, some giving their lives as sacrifices that this work might be done, hence today such things as yellow fever, small pox and other deadly diseases have been forgotten, so to speak. If we are so seriously concerned about the physical, why, oh! why, not awaken to the needs of the spiritual of our fellow man. Multitudes have come into the Delta section of Mississippi in the last few years leaving behind their religion-if they had any, and today stand in need of a Moses or an Isaiah, to help them out of this wilderness. For nine years I have done what little I could but being a poor man and all of the philanthropists dead (I am sure) have not been able to touch but a little part of it and while so many are CRYING, how can we reach the multitudes or masses will say that ONE GOOD WAY is to go where they are. Matt. 10 says you may be persecuted, put in jail, might have to go hungry, might be killed BUT GO to the lost sheep of Israel, and now with such trying times as we are experiencing at this time, looks like a real good time for some one to say here am I, SEND ME, SEND ME! And I will assure any one that will come that I will do all that I can to make their coming a success if my time or service will be worth anything to them. God said, "Son of man, I appoint you a watchman, and if you fail to warn, his blood will I require at thine hand, inasmuch as ye did it not to the least of these, my brethren, ye did it not to me." To me, it seems that the supreme need of this hour is willing workers to go today into our Master's vineyard. Won't you go?

and Pruitt neighborhoods at which

Yours for Christ's sake,

____J. S. Deal.

Another proof that man is in no way related to monkey is that a monkey can drink jake until he gets jakitis, and recover from it in a few days without the aid of a doctor and go on with his monkey shines as though nothing had ever happened.

🧩 In Memoriam 🎇

MRS. C. S. COCHRAN, 1861-1930

Senatobia, Miss.—Funeral services for Mrs. C. S. Cochran, who passed peacefully away at her home here on Tuesday, August 5, at 1:15 o'clock P.M., were held the following afternoon at 4 o'clock at the First Baptist Church in Fulton, Kentucky, and were followed by interment in Fairview Cemetery in Fulton, her former home.

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Mrs. Cochran, formerly Mary Ellen Echols, was born in Tate County, Miss., July 29, 1861, the third child of the late Rev. Joseph William and Minerva Easley Echols, who were married in Pittsylvania County, Virginia, Sept. 22, 1855, and who came shortly thereafter to live in what is now Tate County. Her people on both her father's and mother's side had lived for many generations in that section of Virginia, She was married on Sept. 24, 1897 to Flavius Weddington Goldsby of Tennessee, whose life was untimely ended on Nov. 25, 1899. In 1908 she was married to Charles Seal Cochran of Marshall County, Miss., and a few months later they came to Senatobia to make their home at the old Echols place, west of town, that had been her home practically all her life.

Besides her husband, Mrs Cochran is survived by her son, Robert Echols Goldsby of 48 Wall Street, New York City, and his son, Robert Weddington, as well as by two sisters, Mrs. Robert E. Goldsby of Fulton, Ky, and Mrs. B. T. McNelly of Memphis, Tenn.

Mrs. Cochran united early in life with the Baptist Church here and was ever interested and zealous in its service. She daily exemplified the true Christian life. She was a loving and generous wife, a wise and devoted mother, and she well fulfilled the commandment, "Love thy neighor as thyself". She loved sincerely her many friends in Senatobia and elsewhere, and this loyalty, together with her fine traits of character and her attractive and cheery personality endeared her to all with whom she came in contact. Through all her trials, in sorrow and in sickness, she maintained her characteristically patient and cheerful disposition. Life was dear to her because of her intense interest in people, others as well as her own, and because it afforded an opportunity to serve and do good. Her latter years of impaired activity due to lingering illness will not blot out remembrance of her great qualities and the useful life she led for so long a time in this community. James Whitcomb Riley's familiar

"I cannot say, and I will not say That she is dead.—She is just away! With a cheery smile, and a wave

of the hand,
She has wandered into an unknown land,

And left us dreaming how very fair It needs must be, since she lingers

And you—O you, who the wildest yearn

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r 11, 1930

1861-1930

chran, who t her home 5, at 1:15 the followock at the in Fulton, wed by in-

emetery in Mary Elate County, third child Villiam and who were a County, , and who to live in 7. Her peoand mothny generaf Virginia. t. 24, 1897 Goldsby of s untimely . In 1908 arles Seal inty, Miss.,

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For the old time step and the glad return,—

Think of her faring on, as dear In the love of There as the love of

Think of her still as the same, I say:

She is not dead—she is just away!"

P. L. DAVIS

On August the 8th, Brother P. L. Davis, for many years an honored and trusted deacon of the First Baptist Church, passed away. Brother Davis had been in poor health for several months, but he bore up remarkably well. He was a man who never complained, nor burdened others with his troubles. In his home, he was an ideal husband and father, ever seeking to provide for his family the best. The community, the church and the home have all lost heavily in his going. In the community, he ever stood for civic righteousness, and willingly and cheerfully he shouldered his responsiilities as a deacon in the church. Our hearts go out in deepest sympathy to his dear companion and the four children. May the God of all grace sustain and keep them, is the prayer of their pastor,

-I. D. Eavenson.

MRS. HATTIE SMITH

On August eighth, 1930, there passed from earth to heaven the spirit of Mrs. Hattie Burnham Smith, who was born March 18th, 1855. She was the last of a family of eleven children, being the daughter of D. J. Burnham and Shena Spence Burnham. She was born and reared in Scott County.

On November 19th, 1873, she was married to Alexander P. Smith. To this union were born ten children. Three of these still live: Mrs. W. F. Willey, Mrs. J. L. Watts, and Ernest Smith.

At the age of nineteen, she joined Rehoboth Baptist Church, in Rankin County. Her membership later was moved to Ludlow. Here she served faithfully many years. The last twenty years was spent in Branch Church.

A true saint and a wonderful woman has gone from us. She was loved by everybody and greatly honored by her pastor.

-A. A. Kitchings.

T J. Farmer

At the home of T. W. Green, Magnolia, Miss., on Thursday night, July 24th, 1930, at 10:25 o'clock, after more than five months of illness, Thomas J. Farmer laid aside his suffering which he had so uncom-

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plainingly endured, and went away to the rest which God has prepared for those who love Him.

Thomas Jefferson Farmer was born in southeast Copiah county, Miss., Feb. 22nd, 1852, and lived 78 years, 5 months and 2 days.

More than 74 years of his life were spent on the farm where he was born. During his early manhood he taught for many years in the public schools of his home community. On Nov. 9, 1881, he was married to Miss Mary Virginia Thompson, daughter of Dr. Frnak Thompson, of southwest Copiah county, and they lived happily together for more than 44 years. Their home was ever one of hospitality to all who entered its doors; a joyous visiting place for young people, and a blessing during all the years to the community in which they lived. Besides their one daughter, they kept with them for many years during vacation time two orphaned nieces, and were to them as far as possible a faithful and loving father and mother.

After the death of his wife, which occurred March 29, 1926, Brother Farmer made his home with his daughter, Mrs. T. W. Green, Newton, Miss., from which place the family moved to Magnolia in the spring of 1929.

When 20 years of age Mr. Farmer united with Little Bahala Baptist Church in Lincoln county, later moving his membership to Strong Hope Baptist Church, near his home in Copiah county, serving as deacon, the office which he faithfully honored for more than 30 years. About a year ago he moved his membership to Magnolia, and attended services regularly as long as his failing strength permitted. He lived a consistent Christian life, and gave abundant testimony of his hope in Christ for the future.

Quiet and unassuming always, he was faithful in all of life's duties and relationships; a true and loyal son, brother, husband and father, a good and upright citizen, a kindly neighbor and friend, and an exemplary Christian. His suffering, while sad, was patiently beautiful, a lesson to all who visited him, in grace of suffering and patient waiting for the Master's call.

During his illness everything was done for his comfort and possible restoraton that skilled physicians, trained nurses, the ministrations of a loving daughter and a faithful son-in-law could supply.

He was buried in the Strong Hope Cemetery near his old home where he had spent almost all of his life. The services were conducted by Rev. J. R. Carter, of Magnolia, and Rev. J. A. Chapman, of Summit, both of whom had been his pastor in the years past, and who had known him as a brother beloved.

The love and esteem in which he was held by neighbors and friends of a life-time, was attested by the great multitude who gathered to pay ther last tribute to one whom they had respected and loved for the many years, and by the bounte-ous shower of floral offerings so symbolic of his beautiful, gentle and joy-giving life.

Yes, dear loved ones, you are sad and very lonely without him, but we plead that you "sorrow not as those who have no hope," for if we believe that Jesus died and rose again; even so them also that sleep in Jesus will God bring with Him; then there will be the glad reunion of loved ones, in that home above where partings come no more, and where joys never end. "Wherefore comfort one another with these words."

______BR____

SPARK PLUGS

(R. L. Davidson)

Recent activities on Wall Street prove it is safer for lambs to gambol than to gamble.

Russia is coming back to booze. Thus far this seems to be the only come-back she's been able to stage.

Like the lily, the flapper toils not, but when there is a sport car available she spins some.

Wonder what would happen in the modern home if they should lose the can-opener?

Boys used to choose a girl because she looked good, now because she smells good.

Those places where the motor car is displacing the locomotive have not to this time included the railway crossings.

Money is a small matter with most of us—especially after the taxes are paid and we get our spring straw hat.

The nearest thing to an agreement reached in Europe is to blame everything on the U. S. A.

The new security pact will be a failure unless it substitutes the scales of justice for the balance of power.

The man who used to carry his bottle around in his perambulator when he was little now carries it in his hip-pocket.

Recently five convicts escaped from confinement by sawing their jail bars with razor blades. Quite a lot of shavers could doubtless indentify those blades.

The world is growing better. Recently an earth tremor shocked Hollywood. Two years ago it would have taken an earthquake, a cyclone and a water spout to have done it.

While it is now fashionable to insure any part of the body essential to one's profession, we have yet to learn of any United States Senator doing anything about his brain.

We certainly don't favor the whipping post in this enlightened commonwealth but we come in contact with people sometimes who we wish lived in Delaware where they do favor it.

HOME MADE LYRICS

The Scandal Monger
(By Uncle John)

A LEATHER-TONGUED old demon—armed with many a pized dart, shorn of every respect of mercy with the devil in his heart; ever sypin' on the weakness of the prisoned human soul—ever searchin' for emotions that has gone beyond control... How he rolls the hateful scandal in his weazened, venomed cheek...jes' to thrust his filthy poniard in the bosom of the weak.... How he gloats above his victim with an impulse born of hell,—based on envy, malice, jealousy—I wonder who can tell?

The basest earthly passion that has ever been unchained, will exult in defamation where there's nothin' to be gained; yes, the rattle-snake is cruel but the slanderer is more, strikin' at the breast of weakness so that nothin' can restore... I could portray slander better if I had a placker paint,—but I'd hate to foul the canvass with an evil-smellin' taint; that the slanderer is a viper is a view that some might take—but it does a rank injestice to the unassumin' snake!

SOME MEETINGS ON SALLIS FIELD

On July 20 Evangelist J. W. Hickerson and wife from Fort Worth, came to Bear Creek, where the Lord graciously blessed us. We baptized 16. On July 27 the Hickersons began with us at Sallis. This meeting we baptized 20. Brother Hickerson is orthodox, fearless, baptistic, compassionate. Both of these meetings were revivals in these two churches.

On August 3, at Mount Moriah Church, Bro. L. L. Prewitt, of Church Point, La., began his second meeting there. He was faithful, earnest, unflinching. Here we baptized 5. Church seemed revived.

At Yokanookany Church Bro. J. W. White, of Kosciusko preached a clear-cut, forceful, loving gospel. The Lord gave us 9 for baptism. The church seems to be revived.

To Christ be all the glory.

Humbly His,

-Norris H. Roberts.

Sallis, Mississippi.

Teacher: "Tommy, tell me what the prefix 'mag' means."

Tommy: "Big."

Teacher: "Then give me an illustration."

Tommy: "I like magpies."—Junior Christian Endeavor World.

A girl met an old flame, and decided to high-hat him. "Sorry," she murmured when the hostess introduced him to her, "I did not get your name." "I know you didn't," replied the old flame, "but that is not your fault. You tried hard enough."—Atchison Globe.

BEDSPREADS

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MISSISSIPPI WOMAN'S COLLEGE

In a few days the nineteenth session of the Woman's College will begin. Freshmen are to reach the college by Monday night, Sept. 15. All of the next day, Tuesday the 16th, is set aside for their instruction and registration. At 10 o'clock Wednesday morning, the 17th of Sept., the regular opening will take place.

It will be interesting to many of our friends to hear that the registration of the Freshman class is 50% larger, than last session. We are very thankful for this manifestation of God's grace and mercy.

We would be glad to welcome any of our friends to the opening.

There are very few changes in our faculty; none of the changes being in heads of departments. Miss Ramsey, who with her Dramatic Club, won out over all the Dramatic Clubs of the colleges for women in the state last spring in the Dramatic Tournament, has a year of study in London. Her place is well filled by Miss Katherine Hardy, daughter of Dr. J. C. Hardy, of Texas.

Bro. and Mrs. Varnado, Gospel singers who have been located at Bunker Hill, where Bro. Varnado is pastor of the full time church, are coming to the Woman's College to pursue their literary work. They hold degrees in music from the Southwestern Seminary. They are to have charge of the music at the Immanuel church and are to help with chapel music in the college. We anticipate a great blessing from the presence of these two consecrated young people. Rev. Norman L. Roberts, pastor of the Eudora Baptist Church, is to take the place of Dr. McConnahan of the History and Religious Education departments. Bro. Roberts is a Miss. College graduate and holds an M.A. diploma from Baylor University.

Rev. Harry Lee Spencer, our pastor, is doing a great work at our church. He grows in the love and affection of our people every day.

—J. L. Johnson.

Hattiesburg.

188 ADDITIONS TO CHURCH IN REVIVAL FIRST BAPTIST CHURCH, COLUMBIA, MISSISSIPPI: 148 BY BAPTISM

Sunday evening, last, marked the close of one of the greatest revivals in the long history of the Columbia Baptist Church Our Evangelist was Dr. C. C. Morris, pastor of First Baptist Church, Ada, Oklahoma. In charge of the music was B. B. McKinney, for fifteen years a professor in the music department of Southwestern Baptist Seminary, Fort Worth, Texas, and known North and South.

For months our peopls had been petitioning the Throne of Grace for and old-time, heaven-sent revival, and there seemed to be in the hearts of many the assurance that their prayers were to be answered. The revival fires broke forth Sunday, the first day of the revival, when there were six additions to the church, five coming upon profession of faith. Great throngs came at practically every service.

Brethren Morris and McKinney

reached us for the evening service on Monday. Every sermon was clear, forceful and Biblical, and every service of song was filled with a mellowness and Spiritual fervor which under the leadership of a great, humble servant of God, as he has gone from place to place through the years, has brought strength and hope to countless thousands. On several evenings large companies came from the county churches near by.

Two special services were held with the Mississippi Industrial & Training School near Columbia. Superintendent Coulter and his faculty and corps of works in this institution cooperated in a most splendid way in making these school services possible, practically suspending for the time operations at the school and calling the student body together for the evangelistic hour. A large number of the students were saved and received into the membership of our church at Columbia.

Many of the heads of business houses revealed the fine spirit of our Columbia people in attending the services themselves, and in allowing their clerks to attend from time to time. And above all else, the Lord met with us in every service. His word was preached in plainness and power and without apology; the songs used both in the congregational singing and as solos were, largely, the old time hymns filled with the gospel of Christ, and which as they were used by the Holy Spirit seemed to be irrestible, and to bring their blessing to every

Some of the visible results from the revival are: a deepening of the spiritual lives of our people, both in the church and community; 188 additions to our church—148 for baptism and forty otherwise—and an encouraged and happy pastor and people who face the future with new desire to be used of Christ. Surely it would be difficult to find more congenial, humble and efficient helpers among us than C. C. Morris and B. B. McKinney. To Christ be all the glory.

—H. W. Ellis, pastor.

JUST OVER THE LINE

C. N. Travis, Pastor, York Bap-Baptist Church, York, Ala., writes: "The meetings with which I have been connected this summer have been remarkably blessed by God. My first meeting was with Brother A. H. Miller and the Zion Baptist Church, near Cuba, Alabama. Interest was good and Brother Miller has done a great work with the church there. He is well liked by the membership.

'The meeting here at York was union in nature, Dr. John W. Ham, nationally known evangelist, and noted Baptist divine, did the preaching in a 15 days' meeting. Mr. Clay Dendy, of Seneca, S. C., led the singing. There were 52 additions to the three churches, 28 of which were received into the membership of the Baptist Church, 18 by baptism. The work of the Lord at York is progressing rapidly, 103 have been added to the membership during my brief pastorate, and the report to the association next week

will be the best annual report the church has ever made.

The third meeting was with the Christian Valley Baptist Church, Coatopa, Alabama, Dr. R. K. Redwine, Pastor, Siloam Baptist Church, Marion, Alabama, assisting me by doing the preaching. This was his second meeting with this church. There were 13 additions to the church, all by baptism. Dr. Redwine is surely God's man, and his ministry was graciously received by the entire community.

At the Unity Baptist Church, near Aliceville, Alabama, I did the preaching in my meeting there at the request of the membership. It was my first meeting with my own people, and was peculiarly blessed of our heavenly Father. There were 10 additions, 9 by baptism.

The last meeting of the summer was with the Clinton Baptist Church, Clinton Alabama. Rev. John R. Bryant, pastor, Valence Street Baptist Church, New Orleans, La., assisted by doing the preaching. The meeting was very successful; there were 4 professions of faith. Interest was good and all the community folk especially liked Brother Bryant. His work in New Orleans has been a blessing to the Baptist cause in that wicked city, and the church has made rapid strides forward under his leadership."

A GOOD MEETING AT GLOSTER

We have had a good meeting at our church. The pastor did the preaching and Prof. Harold W. Jensen, director of music at the St. Charles Ave. Church, of New Orleans, led the music. Prof Jenesen

is musical director of marked ability. He knows how to get folk to sing without sensationalism, and above all is a high class Christian gentleman. I unhesitatingly recommend him to the brethren who are looking for help of that character. He knows music, sings unusually well, and is ideal help in a revival meeting. The visible results were 23 additions, the majority of them for baptism. The attendance was very fine both day and night and our church was greatly blessed.

—E. K. Cox, pastor.

DERMA

The series of revivals which have been in progress with the Baptist Church here since last Sunday, Aug. 17th, with Rev. W. C. Steward, of Houston, and Billy Nason closed last night.

Brother Stewart brought great sermons and Brother Nason gave fine music. Large crowds were in attendance from time to time and the church was greatly revived and had a great ingathering of members. This was Brother Steward's fourth revival to conduct here and he is a native county man and much loved for his manner of life and purpose of faith, and much and lasting good has been done through his services in the Kingdom work.

-W. M. Shelton.

Finding his audience very difficult to please, a comedian cracked another joke and added, "I suppose you will laugh at that next year?"

"No," said a voice, "but we did last year."—Royal Arcanum Bulletin.

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